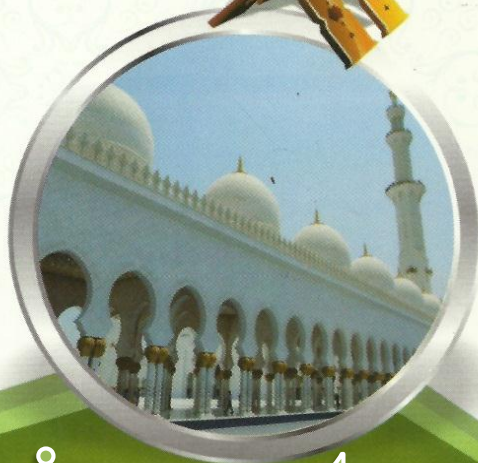
Gunahon Ko Mitane Wale Aamaal

Mohammad Arshad Kamal

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Tolichowki, Hyderabad

Gunahon ko mitaane waale a'amaal

Taleef

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FEHRIST

Gunaahon Ko Mitaane Waale A'amaal

Arz-e-Nashir

الحمد لله كفى وسلام على عباده الذين اصطفى ،امابعد!

Insaan khaah kitna hi bada aur kitni hi khoobiyon ka malik kyun na ho, ba soorat woh gunah se nahin bach sakta siwaaye hazrat Ambiya wa rusul ﷺ ke kyun ke woh ma'soom hain, unke elaawah koyi bhi shakhs masoom nahin hai. Ambiya wa Rusul ﷺ iss liye masoom hain ke woh baraah- e-raast Allah ki nigraani mein hote hain, agar bashri taqaazon ke tehat koyi kami kotaahi ho bhi jaaye to Allah Ta'ala unhein fauran khabar kar deta hai aur woh Allah Ta'ala se taubah wa istaghfaar kar lete hain. shaytaan jo insaan ka khullam khulla dushman hai, insaan mein khoon ki tarah jaari wa saari rahta hai. lekin uss Allah Arhamur-raahimeen ka insaanon par kitna bada ehsaan hai ke usne apni aakhri kitab qur'an-e-majeed mein 'elaan farma diya.

"Aap logon se kah dijiye aye mere bando! jinhon ne apni jaanon par ziyaadati ki hai Allah ki rahmat se mayoos na hona, Allah yaqeenan saare hi gunaah m'aaf kar deta hai kyun ke woh ghafoorur raheem hai." ***(Surah Zumar:53)***

Lkein iska yeh matlab hargiz nahin hai ke insan ***"laa taqnatu"*** *ke sahaare gunaah karta chala hi jaaye balke jo shakhs chaahta hai ka main jahannam ke azaab se bach jaaun aur jannat mein chala jaaun use chaahiye ke woh gunahon se bachne ki koshish kare aur saath saath aise a'amaal bhi karta jaaye jo insaan ko gunaahon ki mail kuchail se paak saaf karte rahte hain.*

kyun ke insaan jab gunaah karta hai to uske dil par ek siyah dhabbah lag jaata hai, agar gunah se baaz aa jaaye, taubah wa istaghfaar kare to dhabbah mit jaata hai warnah woh dhabbah bar qaraar rahta hai, phir jab insan dobaarah gunah karta hai to woh dhabbah badhna shuru ho jaata hai hatta ke gunaahon ki wajah se dil siyah ho jaata hai aur phir yeh ke ek gunah doosre gunaah ka mutaalabah karta hai. iss tarah insaan gunaah karta chala jaata hai aur uska saara dil siya ho jaata hai, phir woh achchhayi aur buraayi mein tameez kho baithhta hai hatta ke maut ki dahlez tak pahunch jaata hai.

Allah Ta'ala hum insaanon ko nek amal karke apne bure a'amaal ko mitaane ki taufeeq de. Aameen.

Maktaba Al-Usaid,Toli Chowki, hyd,9700187472

Arz-e-Muallif

نحمده ونصلی علیٰ رسوله الکریم. امابعد!

Insaan khaah kitna hi bada aur kitni hi khoobiyon ka malik kyun na ho, ba soorat woh gunah se nahin bach sakta siwaaye hazrat Ambiya wa rusul ﷺ ke kyun ke woh ma'soom hain, unke elaawah koyi bhi shakhs masoom nahin hai. Ambiya wa Rusul ﷺ iss liye masoom hain ke woh baraah-e-raast Allah ki nigraani mein hote hain, agar bashri taqaazon ke tehat koyi kami kotaahi ho bhi jaaye to Allah Ta'ala unhein fauran khabar kar deta hai aur woh Allah Ta'ala se taubah wa istaghfaar kar lete hain. shaytaan jo insaan ka khullam khulla dushman hai, insaan mein khoon ki tarah jaari wa saari rahta hai. lekin uss Allah Arhamur-raahimeen ka insaanon par kitna bada ehsaan hai ke usne apni aakhri kitab qur'an-e-majeed mein 'elaan farma diya.

"Aap logon se kah dijiye aye mere bando! jinhon ne apni jaanon par ziyaadati ki hai Allah ki rahmat se mayoos na hona, Allah yaqeenan saare hi gunaah m'aaf kar deta hai kyun ke woh ghafoorur raheem hai." ***(Surah Zumar:53)***

*Lkein iska yeh matlab hargiz nahin hai ke insan **"laa taqnatu"** ke sahaare gunaah karta chala hi jaaye balke jo shakhs chaahta hai ka main jahannam ke azaab se bach jaaun aur jannat mein chala jaaun use chaahiye ke woh gunahon se bachne ki koshish kare aur saath saath aise a'amaal bhi karta jaaye jo insaan ko gunaahon ki mail kuchail se paak saaf karte rahte hain.*

Iss kitab ko likhne ka maqsad bhi dar asl yahi hai ke hum apne musalmaan bhaaiyon ko un a'amaal se aagaah karein jin ke zariye se Allah Ta'ala gunaahon ko mita deta hai. kyun ke insaan jab gunaah karta hai to uske dil par ek siyah dhabbah lag jaata hai, agar gunah se baaz aa jaaye, taubah

wa istaghfaar kare to dhabbah mit jaata hai warnah woh dhabbah bar qaraar rahta hai, phir jab insan dobaarah gunah karta hai to woh dhabbah badhna shuru ho jaata hai hatta ke gunaahon ki wajah se dil siyah ho jaata hai aur phir yeh ke ek gunah doosre gunaah ka mutaalabah karta hai. iss tarah insaan gunaah karta chala jaata hai aur uska saara dil siya ho jaata hai, phir woh achchhayi aur buraayi mein tameez kho baithhta hai hatta ke maut ki dahlez tak pahunch jaata hai.

Kitaab Ka Ta'aaruf:

*Iss kitaab mein un a'amaal ko jama' kiya gaya hai jin ke zariye se gunaah mit jaate hai. kitaab mein kul **14** faslein hain, pahli fasl mein gunahon ki aqsaam aur unak ta'aaruf karwaaya gaya hai, uske ba'd taqreeban har fasl ke shuru mein fasl se mutaabiqat rakhne waali ek aayat aur hadees bayaan ki gayi hai taake uss fasl mein bayaan hone waale a'mal ki ahmiyat waazeh ho. ziyaadah aayaat aur ahaadees iss liye bayaan nahin keen ke kahin kitaab zakheem na ho jaaye. iske ba'd iss fasl mein aane waale a'amaal se mutaabiqat rakhne waali ahaadees naqal ki hain. doosri fasl mein "wazu ka bayaan" jis mein masnoon wazu ka tareeqah aur teesri fasl "namaaz ka bayaan" iss mein namaaz ka tareeqa bayaan kiya gay a hai, taake qaari ko pata chale ke masnoon wazu aur masnoon namaaz hi se gunaah mit te hain. aakhiri fasl mein woh mutafarriq a'amaal zikr kiye gaye hain jin ke muta'alliq mujhe ziyaadah rivayaat nahin mil sakeen.*

Kitaab mein ahaadees ki sehat ka khaas khayaal rakkha gaya hai iske elaawah zaroori maqamaat par wazaahat bhi kar di gayi hai.

Main apne un tamaam bhaayion ka shukriya adaa karta hoon jinhon ne iss kitab mein mere saath kisi bhi tareeqe se ta'awun kiya, khusoosan mohtaram qaari Muhammad Idrees Saqib, Rayees Ahmad Shakir Abdul Aziz, waghairah ka. qaariyeen se darkhaast hai ke woh mere aur mere waaledain

ke elaawah mere tamaam asaatizah khusoosan ustaad-e-mohtaram Shaikh Abdur Rasheed Rashid رَحِمَهُ ٱللَّٰهُ ko apni khaas dua'on mein yaad rakkhein aur haafiz Muhammad Ibraheem Salafi Shaheed رَحِمَهُ ٱللَّٰهُ ko bhi khusoosi dua'on mein yaad rakkhein jin hein 12 september 2004 ki alassubh kisi bad bakht shaqiul qalb, dushman-e-islam ne goliyan maar kar shaheed kar diya. Allah Ta'ala haafiz saahab ke darjaat ko buland farmaye.

(Aameen)

Ab chain se rahein be dard zamaane waale
So gaye khaab-e-ghaflat se logon ko jagaane waale
Ek ek karke bujhe jaate hain maazi ke charaagh
Ek hum hi rah gaye hain aansu bahaane waale

اللهم اغفر لجميع المومنين والمومنات والمسلمين والمسلمات

Main apne piyaare aur mohsin bhayi Abdul Jabbar gujar tawon shop lahore, ka bhi shukr guzaar hoon jinhon ne iss maqaam tak pahunchne mein meri madad ki. Allah Ta'ala se du'a hai ke woh mere piyaare bhaayi ki umr daraaz farmaaye, unhein dunya wa aakhirat mein khush rakkhe, unke waaledain se dar guzar farmaaye. (Aameen)

Wassalaam

Muhammad Arshad Kamaal
bin Sher Muhammad Afallahu Anhum

Fasl:1

Gunaahon ki Aqsaam

Allah Ta'ala ne deen ke ahkaam-o-qawaaneen iss liye naazil farmaaye hain taake unki paabandi ki jaaye aur un se baal baraabar bhi idhar udhar na huwa jaaye, insaan baharhaal kamzoriyon, kotaahiyon aur laghzishon ka majmu'ah hai. iss liye usse bhool chook, ghalti yaa naa daani ho hi jaati hai nateejatan woh siraat-e-mustaqeem se bhatak jaata hai. isi ghalti aur naa daani ka naam gunaah hai.

Agar yeh ghalti ma'mooli qism ki ho to use saghirah gunaah kahte hain aur agar ghair ma'mooli aur aham qism ki ho masalan kisi ki haq talfi (huqooqullah hon ya huqooqul ibaad), Khudaayi ahkaam ki naa farmaani ya un ta'alluqaat ko todne ya kharaab karne ki shakl mein hon jin par insaani zindagi ka amn aur qaraar munhasir hai to use kabeerah gunaah kahte hain. ***(Kabeerah gunaahon ki haqeeqat, page:13)***

Maloom huwa ke gunah do tarah ke hote hain:

(1)......Kabeerah Gunaah:

Iske muta'alliq Imam Shamsuddin Azzahabi رحمہ اللہ farmaate hain:

"Raajeh baat yeh hai ke jis gunaah par dunya mein koyi had muqarrar ho jaise qatl, zina aur chori karna hai ya jiske muta'alliq aakhirat mein azaab, ghussa, jhidak waghairah ki wa'yeed ho ya jis ka karne waala Nabi ﷺ ki zabaan-e-athar se mal'oon gardaana gaya ho to bila shubah woh kabeerah gunaah hoga." ***(Kitabul Kabayir, page:8)***

Kabeerah gunaah ki nishaaniyan:

Kabeerah gunaah ki kayi nishaaniyan hain, jaise:

- ✿......*jis gunaah ke karne waale par kitab-o-sunnat mein koyi had ya ta'zeer muqarrar ki gayi ho.*
- ✿......*Allah Ta'ala ya Rasoolullah ﷺ ne uss par la'nat ki ho.*
- ✿......*Uss gunaah ke karne waale par Allah Ta'ala ya Rasoolullah ﷺ ke ghusse aur ghazab ka e'laan kiya gaya ho.*

- ......*Gunaah karne waale ke saath Allah Ta'ala ki taraf se ya Rasoolullah ﷺ ki taraf se bezaari ka e'laan ho.*
- ......*Kitab-o-sunnat mein ise waazeh alfaaz mein khaarij az millat ya faasiq-o-faajir qaraar diya ho.*
- ......*Jise kitab-o-sunnat ki naas mein haraam qaraar diya gaya ho.*
- ......*Jis saghirah gunaah ko baar baar kiya jaaye woh bhi kabeerah gunaah ke zumre mein aata hai.*
- ......*Jin ghaltiyon ki buraayi un gunaahon ki buraayion ke baraabar ya ziyaadah ho jinhein hadees mein kabeerah gunaah kaha gaya hai to woh ghaltiyaan bhi kabeerah hi mein shumaar hongi, masalan agar kisi ne qur'an-e-majeed jaan boojh kar gandagi mein phenk diya to woh bhi kabeerah hi ka murtakib huwa haalaan ke shara' ne iss kaam ko kabeerah nahin kaha. waghairah waghairah.*

Kabeerah Gunaah ki Aqsaam:

Kabeerah gunaahon ki do qismein hain:

1......kabaayer (bade)

2......Akbarul Kabaayer (sabse bade)

Allamah Shamsuddin Azzahabi رحمہ اللہ farmate hain:

"Laazmi taur par tasleem karna padega ke ba'z kabeerah gunaah akbarul kabaayer bhi hain."(Kitabu Kabaayir:P-8)

Ab sawaal yeh hai ke kabaayer aur akbarul kabaayer ki pahchaan kaise hogi? iss sawaal ke jawaab ke liye yeh jaanna zaroori hai ke ba'z gunaah hote to kabeerah hain magar moqa' mahal ke lihaaz se in mein mazeed shiddat aa jaati hai jiski wajah se woh kabaayer se nikal kar akbarul kabaayer ban jaate hain, masalan:

- ......*Kisi ki haq talfi kabeerah gunaah hai magar jab yahi haq talfi Allah Ta'ala ki ho (jaise shirk) ya waalidain ki ho (jaise naafarmaani) to yahi gunaah akbarul kabaayer ban jaata hai.*
- ......*Zina karna kabeera gunaah hai magar jab yahi zina maan, bahan, beti ya digar muharramaat se kiya jaaye to yeh akbarul kabaayer ban jaaye ga.*

- Logon ka maal naa jaayez tareeqe se khaana kabeerah gunaah hai lekin yateem ka maal naajaayez tareeqe se khana akbarul kabaayer hai.
- Aam auraton par tohmat lagaana kabeerah gunaah hai magar bholi bhaali paak daaman auraton par tohmat lagaana akbarul kabaayer hai.

Hum ne yeh chand misaalein bayaan ki hain, baaqi akbarul kabaayer ki bhi yahi soorat hoti hai.

Kabeerah Gunaah ka Khaatimah Kaise?

Gunaah kabeerah ho ya akbarul kabaayer un ke mitaane ka waahid zariya taubah wa istaghfaar hai, uske baghair yeh gunaah hargiz ma'aaf nahin honge, haan agar kisi par Allah Ta'ala ki khaas rahmat ho to yeh ek alag baat hai.

Taubah ki sharaayet:

Yahaan taubah ki sharaayet ka bayaan karna bhi faaide se khaali nahin hai. salafe saaliheen ne jo taubah ki sharaayet bayaan ki hain woh yeh hain:

① ......Bandah jiss gunaah ka murtakib ho use chhod de.
② ......Uss gunaah par nadaamat ka izhaar kare.
③ ......Pukhtah iraadah kare ke aayindah yeh gunaah nahin karunga.
④ ......Uss gunaah ki Allah Ta'ala se ma'aafi maange.

Yaad rahe ke yeh shartein uss gunaah ki hain jiss ka ta'alluq huqooqullah se hai lekin agar iska ta'alluq huqooqul ibaad se hai to uske liye mazeed ek shart yeh bhi hai ke woh saahibe haq ka haq ada kare, agar uska maal ya kisi qism ki koyi aur cheez naa jaayez tareeqe se li hai to use waapas kare ya ma'aafi talab kar ke use raazi kare.

Sagheerah Gunaah

Gunaahon ki doosri qism saghaayer ki hai jaisa ke aap guzishtah sutoor mein padh aaye zaahir hai ke jo gunaah kabeerah nahin woh sagheerah hi hain. saghaayer ke muta'alliq Allah ta'ala ka elaan:

"Agar tum bade bade gunaahon se bachte rahe jin se tum mana' kiye gaye ho to hum tum se tumhaari buraayiyaan mitaadenge

aur tumhein izzat ki jagah daakhil karenge." **(Surah Nisa:31)**

Isi tarah ek doosri jagah farmaya:

"Woh log jo bade bade gunaahon aur behayaayi ke kaamon se bachte hain magar chhote gunaah (unse ho jaate hain) beshak tera rab bahut kushaadah maghfirat waala hai"**(Surah Najm:32)**

Ma'loom huwa ke jo insaan kabeerah gunaahon se bachta hai Allah Ta'ala apni rahmat se uske sagheerah gunaah ma'aaf farma dega. uske elaawah bhi sagheerah gunaahon ke mitaane ke liye kayi ek tareeqe hain jo aap iss kitaab mein mulaahizah karenge. **INSHA ALLAH**

Aakhir mein yaad rahe ke kabaayer mein ba'z gunaah aise bhi hain jo insaan ke kisi bhi nek amal ko baar gaah-e-ilaahi mein qubool nahin hone dete, lihaaza unse bachna bhi az had zaroori hai, masalan:

Shirk: Yeh intehaayi halaakat angez aur eemaan lewa gunaah hai. Allah Ta'ala ne surah An'aam ke daswin ruku' mein 18 paighambaron ka zikr karne ke ba'd farmaya:

"(Farz kiya) agar woh (Ambiya) bhi shirk karte to albattah barbaad ho jaate un se jo kuchh bhi woh (nek a'amaal) karte the" **(Surah An'aam:88)**

Isi tarah surah zumar mein Nabi ﷺ se mukhaatab ho kar farmaya:

"Aur yaqeenan aap ki taraf aur aap se pahle (ambiya) ki taraf bhi wa'hi ki gayi hai ke agar aap ne shirk kiya to bila shubah aap ka (nek) amal zaa'e ho jaayega aur aap zaroor khasaarah uthhaane waalon mein se ho jaayenge." **(Surah Zumar:65)**

Sunnat ki Mukhaalifat: Jo kaam bhi Rasoolullah ﷺ ki sunnat ko chhod kar kisi ghair ke eijaad kardah tareeqe ke mutaabiq kiya jaaye woh bhi Allah ke nazdeek ghair maqbool hai. jo log sunnat ki mukhaalifat karte hain Allah Ta'ala ne unhein khabar daar karte huye farmaya hai: "jo log iss (Rasoolullah ﷺ) ke hukm ki mukhaalifat karte hain unhein iss baat se darna chaahiye ke kahin unhein koyi museebat na aan pade ya unhein koyi dardnaak azaab na aa pakde."**(Surah Noor:63)**

Anas رضي الله عنه bayaan karte hain:

*"**Teen** aadmi Nabi ﷺ ki azwaaj-e-mutahharaat ke paas aaye, un se Nabi ﷺ ki ibaadat ke muta'alliq poochha, jab unhein (Aap ﷺ ki) ibaadat batlaayi gayi to goya unhon ne use kam samjha aur kahne lage: "hamaara aur Rasoolullah ﷺ ka kiya muqaablah? Aap ﷺ ke to agle pichhle tamaam gunaah ma'af kardiye gaye hain. (iss liye humein ziyaadah ibaadat karni chaahiye.)" chunaancheh un mein se **Ek** ne kaha: "Main to saari raat namaaz padha karunga." **Doosre** ne kaha: "Main hameshah roze rakkhunga, kabhi roze ka naaghah nahin karunga." **Teesre** ne kaha:"Main auraton se alag rahunga kabhi nikah nahin karunga." (Rasoolullah ﷺ ko jab yeh baatein pahunchi to) aap un ke paas aaye aur un se poochha: "Kiya tum ne iss tarah kaha hai? khabar daar! Allah ki qasam! main tum mein sab se ziyaadah Allah Ta'ala se darne waala hoon aur uss Allah ka sab se ziyaadah khauf dil mein rakhne waala hoon. lekin main roze rakhta bhi hoon aur naaghe bhi karta hoon, (raat) ko namaaz bhi padhta hoon aur sota bhi hoon aur auraton se shadi bhi karta hoon, (yeh sab meri sunnatein hain) jis ne meri sunnat se e'raaz kiya to woh mujh se nahin. (ya'ni mere saath uska koyi ta'alluq nahin.)* ***(Sahih Bukhari, kitabunnikah:5063)***

Riya Kaari: *Riya kaari ka doosra naam shirk-e-asghar hai. riya kaari ki misaal bayaan karte huye Allah Ta'ala ne farmaya:*

"Pas uss (riya kaari) ki misaal aise hi hai jaise patthar ki chattaan par (thodi si) mitti ho, phir uss par zor daar baarish barsi, phir usne uss patthar ko (mitti se) bilkul saaf kar diya. jo unhon ne kamaaya uss par woh kuchh bhi qudrat nahin rakhte aur Allah Ta'ala kaafiron ko hidaayat nahin deta."

(Surah Baqarah:264)

Ya'ni jis tarah zor ki baarish patthar par padi huyi mitti ko baha le jaati hai aise hi riya kaari bhi insaan ke nek a'amaal ko baha le jaati hain.

Abu Umaamah Al-Baahili رضی اللہ عنہ bayaan karte hain ke ek shakhs Rasoolullah ﷺ ke paas aakar kahne laga: agar koyi shakhs

mazdoori haasil karne ke liye aur shohrat paane ke liye jehaad kare to aap ka uske muta'alliq kiya khayaal hai? Rasoolullah ﷺ ne farmaya:"uske liye kuchh bhi (sawaab) nahin hai." uss shakhs ne apna yahi sawaal teen baar dohraaya, aap ne bhi usko teen baar yahi jawaab diya, aur farmaya: "Be shak Allah Ta'ala koyi bhi aisa amal qubool nahin karta jo khaalis uski raza ke liye na kiya gaya ho."**(Sunan Nasayi, kitabul Jihad:3142 Albani ne ise hasan sahih kaha hai)**

Haraam Khaana: Abu Hurairah رضي الله عنه bayaan karte hain ke Rasoolullah ﷺ ne farmaya: "Aye logo! be shak Allah Ta'ala (khud) bhi paak hai aur paak cheezon hi ko pasand farmaata hai aur beshak Allah Ta'ala ne jo hukm apne Rasoolon ko diya wahi hukm eemaan waalon ko diya, (Rasoolon ko) farmaya: "aye Rasoolo! paakeezah cheezein khaao aur nek amal karo beshak jo tum karte ho mujhe achchhi tarah uska ilm hai." **(Surah Mominoon:51)** aur (mominon ko) farmaya: "aye eemaan waalo! hamaari di huyi paakeezah cheezein khaao" **(Surah Baqarah:172)** aur phir Aap ﷺ ne aise aadmi ka zikr kiya jo lamba safar karta hai aur gard-o-ghubaar mein ataa huwa paraagandah haal hai aur aise haal mein (jo dua' ki qubooliyat ke liye nehaayat munaasib hai) aasmaan ki taraf haath uthhaata hai (dua' karte huye kahta hai) aye mere rab! aye mere rab! lekin uska khaana haraam ka hai peena haraam ka hai, libaas bhi haraam ka hai aur haraam hi se woh pala huwa hai to phir aise aadmi ki dua' kyun kar qubool ho"?**(Muslim, kitabuz Zakat:2346)**

Allah Ta'ala hamein aur in tamaam gunaahon se mahfooz farmaaye. (Aameen)

Fasl:2

ISLAM

Allah Ta'ala ka irshaad hai: "Bila shubah Allah ke nazdeek deen islam hi hai." **(Surah Aal-e-Imran:19)**

Islam wahi deen hai jis ki da'wat-o-ta'leem har paighambar apne apne daur mein dete rahe hain aur ab iski kaamil shakl woh hai jise Nabi aakhiruzzamaan Muhammad ﷺ ne dunya ke saamne pesh kiya jis mein tauheed-o-risaalat aur aakhirat par iss tarah yaqeen-o-eemaan rakhna hai jis tarah Aap ﷺ ne batlaaya hai deen-e-islam yeh hai ke ek Allah par eemaan rakkha jaaye aur sirf usi ki ibaadat ki jaaye. Muhammad ﷺ samet tamaam ambiya par eemaan laaya jaaye. Nabi ki zaat-e-athar par risaalat ka khaatmah tasleem kiya jaaye aur eemaaniyaat ke saath saath woh aqaayed wa a'amaal ikhtiyaar kiye jaayein jo qur'an kareem ya hadees-e-Rasool mein bayaan kiye gaye hain uska naam deen-e-islam hai aur yahi deen Allah ke haan pasandeedah hai uske siwa koyi aur deen indallah qaabil-e-qubool nahin.

Yahi woh deen hai jise qubool karne se insaan ke pahle chhote bade sagheerah kabeerah gunaahon par m'aafi ka qalam pher diya jaata hai aur phir yahi nahin balke un gunaahon ko nekyon mein badal diya jaata hai.

Irshaad-e-Baari Ta'ala hai: "Magar jo log taubah karein aur eemaan laayein aur nek amal karein aise logon ke gunaahon ko Allah Ta'ala nekiyon mein badal deta hai aur Allah Ta'ala m'aaf karne waala, meharbaani karne waala hai." **(Surah Furqan:70)**

Hadees: *Amr bin 'Aas رضی اللہ عنہ bayaan karte hain ke main Nabi ﷺ ki khidmat mein haazir huwa aur kaha: apna daayan haath aage kijiye taake main aapki bai'at karoon. aap ne apna daayan haath aage kiya to main ne apna haath peechhe kheench liya. Nabi ﷺ ne poochha "Aye Amr! kiya huwa?" main ne kaha: ek shart rakhna chaahta hoon, aap ne farmaya: Kaun si shart rakhna chaahte ho" main ne kaha (Gunaahon ki) maghfirat ki. tab Aap ﷺ ne farmaya: "Aye Amr!kiya tujhe ma'loom nahin ke islam pichhle saare gunaah mita deta hai."* **(Muslim, kitabul Eemaan:321)**

Fasl:3

Wazu Ka Bayaan

Allah Ta'ala ne farmaya hai:

"Aye eemaan waalo! jab tum namaaz ke liye uthho to apne chehre aur haath kohniyon tak dholo aur sar ka masah karo aur paaun takhnon tak dholo." **(Surah Maayidah:6)**

Wazu ki ahmiyat ka andaazah aap iss hadees se bhi laga sakte hain ke Rasoolullah ﷺ ne farmaya:

"jo shakhs be wazu ho jaaye uski namaaz qubool nahin hoti jab tak ke woh (do baarah)wazu na kare."

(Sahih Bukhari,kitabul wazu:135)

Wazu ka tareeqah Rasoolullah ﷺ ne apni ummat ko bata diya hai, lehaaza jo bhi musalmaan Aap ﷺ ke bataaye huye tareeqe ke mutaabiq achchhi tarah wazu karega Allah Ta'ala uske gunaahon ko m'aaf kar dega.

Masnoon Wazu

Hadees:1: *Janaab Humraan maula sayyeduna Usman bin Affan رضي الله عنه bayaan karte hain ke main Usmaan bin Affaan رضي الله عنه ke paas wazu ka paani le kar aaya Aap ne wazu kiya phir farmaya: ba'z log Rasoolullah ﷺ se hadeesein bayaan karte hain jinhein main nahin jaanta siwaaye uske ke main ne Rasoolullah ﷺ ko dekha ke Aap ﷺ ne wazu kiya jis tarah ke main ne wazu kiya hai phir Aap ﷺ ne farmaya: "jo shakhs iss tarah wazu karega uske pichhle tamaam gunaah m'aaf kar diye jaayenge, use namaaz aur masjid jaane ka alag sawaab hoga."* **(Muslim, kitabut tahaarat:544)**

Hadees:2: *Sayyeduna Abu Hurairah رضي الله عنه bayaan karte hain ke Rasoolullah ﷺ ne farmaya: "jab musalmaan bandah ya momin (raavi ko shak hai) wazu karta hai aur munh dhota hai to uske munh se woh sab gunaah nikal jaate hain jo usne apni aankhon se kiye the paani ke saath ya paani ke*

aakhri qatre ke (girne ke) saath. jab haath dhota hai to woh saare gunaah jo usne haathon se kiye the nikal jaate hain paani ke saath ya paani ke aakhri qatre ke saath. jab woh paaun dhota hai to woh saare gunaah jo usne paaun se chal kar kiye the nikal jaate hain paani ke saath ya paani ke aakhri qatre ke saath yahaan tak ke woh tamaam gunaahon se paak-o-saaf ho kar nikalta hai."

(Muslim,kitabut tahaarat:577)

Sayyeduna Amr bin Absah ﷺ ki rivaayat mein hatheliyaan dhona, kulli karna, naak ki safaayi karna, kohniyan dhona aur sar ke masah karna bhi zikr hai.

(Sunan Nasayi,kitabut tahaarat:147, Albani ne ise sahih kaha hai)

Hadees:3:*Usman bin Affaan ﷺ bayaan karte hain ke Rasoolullah ﷺ ne farmaya: "jis ne wazu achchhe tareeqe se kiya to uske jism se uske gunaah nikal jaate hain hatta ke uske naakhunon ke neeche se bhi nikal jaate hain."*

(Muslm, kitabut tahaarat:578)

Achchhe tareeqe se wazu karne ka matlab yeh hai ke sunnat ke mutaabiq wazu kiya jaaye wazu mein israaf aur had se tajaauz na ho, har a'zw ko ziyaadah se ziyaadah teen martabah aur kam az kam ek martabah dhoye, paani zaroorat se ziyaadah iste'maal na kare aur a'aza-e-wazu ki koyi jagah khushk na rahe.

Hadees:4*Sayyeduna Abu Hurairah ﷺ bayaan karte hain ke beshak Rasoolullah ﷺ ne farmaya: "kiya main tumhein woh kaam na bataaun jin ke zariye Allah Ta'ala gunaahon ko mitaa deta hai aur darjaat baland karta hai?" Sahaaba kiraam ﷺ ne arz kiya: kyun nahin. Aap ﷺ ne farmaya "mushaqqat (ya'ni sakht sardi ya bimaari waghairah) ke baa wajood mukammal wazu karna, kasrat se masaajid ki taraf chal kar jaana aur ek namaaz ke ba'd doosri namaaz ka intezaar karna, pass yahi dushman ke muqaabile mein apne aap ko tayyaar rakhna hai."*

(Muslim, kitabuttahaarat:587)

Hadees mein ribaat ka lafz aaya hai. ***Ribaat ka matlab*** *yeh*

hai ke sarhad ya muhaaz-e-jung par pahra dena aur din raat dushman par nigaah rakhna taake dushman ko under aane ya hamlah karne ka moqa' hi na mile. mushaqqat ke baawajood mukammal wazu karna, masaajid ki taraf ziyaadah chal kar jaana aur ek namaaz ke ba'd doosri namaaz ka intizaar karna, ise ribaat isi liye kaha gaya hai ke iss tarah ek musalmaan apne nafs ko musalsal Allah ki etaa'at wa ebaadat par lagaaye rakhta hai taake shaitaan uske nafs par ghaalib na aa sake.

Hadees :5:*Sayyeduna Abu Hurairah ﷛ bayaan karte hain ke Rasoolullah ﷺ ne farmaya: "jiss shakhs ne apne ghar mein achchhi tarah wazu kiya phir woh Allah ke gharon mein se kisi ghar (masjid) mein gaya taake woh Allah ke faraayez mein se koyi fareezah (namaaz) adaa kare to uske qadam iss tarah (shumaar) honge ke ek qadam gunaah mitaayega aur doosra darjah baland karega."* ***(Muslim, kitabul masaajid:1521)***

Hadees:6:*(Abu Saaleh kahte hain) mein ne Abu Hurairah ﷛ se suna woh farmate hain ke Rasoolullah ﷺ ne farmaya: "aadmi ka jamaa'at ke saath namaaz padhna apne ghar aur baazaar mein padhne se 25 guna ziyaadah (ziyaadah ajro sawaab ka baayes) hai aur uski wajah yeh hai ke jab aadmi wazu karta hai aur achchhe tareeqe se wazu karta hai phir masjid ki taraf jaata hai aur masjid ki taraf jaane se uska maqsad sirf aur sirf namaaz hi ka ho to woh jo bhi qadam uthhaayega uske zariye uska ek darjah baland hoga aur gunaah mu'aaf hoga phir jab namaaz padh leta hai aur jab tak baawazu apni namaaz ki jagah baitha rahe ga farishte uske liye du'a karte rahenge, woh (farishte) kahte hain: "Aye Allah iss par (rahmat) naazil farma, aye Allah! iss par meharbaan hoja" aur jab tak woh namaaz ka intizaar karta hai woh baraabar namaaz hi mein rahta hai."* ***(Sunan Tirmezi, abwabuttafseer, surah saad:3233, Albaani ne ise sahih kaha hai)***

Hadees:7:*Ibne Abbaas ﷛ bayaan karte hain ke Rasoolullah ﷺ ne farmaya: "aaj raat mera rab badi khoobsurat shakl mein mere paas aaya. raavi kahta hai mera khayaal hai ke*

Aap ﷺ ne farmaya khawaab mein (aaya) tha to Allah ne farmaya: aye Muhammad! kiya jaante ho ke muqarrab farishte kiss baat mein jhagadte hain?" main ne kaha: "nahin ma'loom" to Allah Ta'ala ne apna haath mere donon kandhon ke darmiyaan rakhkha jiski thhandak mein apni chhaati ke darmiyaan ya seene ke darmiyaan mahsoos ki, jo kuchh aasmaanon aur zameen mein tha main ne use jaan liya, phir poochha: "Aye Muhammad! kiya tu jaanta hai ke muqarrab farishte kiss baare mein jhagadte hain?" main ne kaha "haan! kaffaaraat ke baare mein jhagadte hain" kaffaaraat yeh hai ke namaaz ke ba'd masjid mein thhaharna aur baa jamaa'at namaaz ke liye paidal chal kar jaana aur mushaqqat ke waqt poora wazu karna, jisne aisa kiya woh bhalaayi ke saath zindah raha aur bhalaayi par hi faut huwa aur gunaahon se aisa paak huwa jaise aaj hi uski waalidah ne use jaana ho. Allah Ta'ala ne mazeed farmaya: aye Muhammad! jab namaaz padho to yeh du'a karo" aye Allah! main tujh se nek kaam karne, buraayiyon ke chhodne aur miskeenon se muhabbat karne ka sawaal karta hoon aur jab tu apne bandon par aazmaayish ka iraadah kare to mujhe aazmaayish mein mubtala karne se pahle hi faut karde." ***(Tirmizi, abwaabuttafseer: 3323)***

Hadees:8: *Sayyeduna Usmaan رضي الله عنه bayaan karte hain ke be shak main ne Rasoolullah ﷺ ko yeh farmaate huye suna: "jisne wazu kiya aur kaamil wazu kiya phir farz namaaz (padhne) ke liye nikla aur uss (namaaz) ko imam ke saath ada kiya to uske gunaah mu'aaf kar diye jaate hain."* ***(Ibne Khuzaimah, kitabul amaanati fissalaat:1489,Shaikh mustafa a'azami ne ise sahih kaha hai)***

Ab jabke aap ne jaan liya hai ke wazu karne se gunaah mu'aaf ho jaate hain to zaroori hai ke hamein masnoon wazu ka tareeqah bhi aana chaahiye.

Masnoon wazu ka tareeqa

*Wazu ke shuru mein **Bismillah** zaroor padhni chaahiye, kyun ke Rasoolullah ﷺ ne sahaaba kiraam ؓ se farmaya: "Bismillah padh kar wazu karo."*

(Nasayi, kitabuttahaarat:78, Albani ne kaha iski sanad sahih hai)

- *Agar **Bismillah** bhool gaya aur wazu ke dauraan yaad aayi to fauran padhni chaahiye,wazu dobaarah karne ki zaroorat nahin kyun ke bhool m'aaf hai.*
- *Rasoolullah ﷺ jooti pahanne, kanghi karne, tahaarat karne aur gharz tamaam kaamon mein daayein taraf se shuru karna pasand farmaate.* ***(Sahih Bukhari, kitabul wazu:168)***
- *Aap ﷺ ne donon haath pahunchon tak teen baar dhoye.* ***(Sahih Bukhari, kitabul wazu:159)***
- *Aap ﷺ ne farmaya: "wazu mukammal karo aur haath ko dhote waqt haathon ki ungliyon ke darmiyaan khilaal karo aur agar tum roze daar nahin to naak mein paani chadhaane mein mubaalghah karo."* ***(Abu Dawood, kitabuttahaarat:142, Albani ise sahih kaha hai)***
- *Aap ﷺ ne ek chullu lekar aadhe se kulli ki aur aadha naak mein daala aur naak baayein haath se jhaada, yeh amal teen dafa' kiya.* ***(Sahih Bukhari, kitabul wazu:191)***
- *Aap ﷺ ne teen baar munh dhoya.* ***(Sahih Bukhari, kitabul wazu:185)***
- *Aap ﷺ apni daadhi ka khilaal karte the.* ***(Sunan Tirmezi, kitabuttahaarat: 31, aur kaha yeh hadees hasan hai.)***
- *Aap ﷺ ne daayan haath kohni tak teen baar dhoya phir baayan haath kohni tak teen baar dhoya.* ***(Sahih Bukhari, kitabussaum:1934)***
- *Aap ﷺ ne sar ka masah kiya, donon haath sar ke agle hisse se shuru karke guddi tak peechhe le gaye phir peechhe se aage usi jagah le aaye jahaan se masah shuru' kiya tha.* ***(Sahih Bukhari, kitabul wazu:185)***
- *Aap ﷺ ne sar ka masah ek baar kiya.* ***(Sahih Bukhari, kitabul wazu:167, kitabuttahaarat:235)***
- *Aap ﷺ ne kaanon ka masah kiya, shahaadat ki ungliyaan donon kaanon ke soraakhon mein daal kar kaanon ki pusht*

par angoothon ke saath masah kiya. **(Ibne Maajah, kitabuttahaarat: 239, Sunan Tirmezi, kitabuttahaarat:36 aur kaha yeh hadees hasan hai.)**

- *Aap ﷺ ne daayan paaun takhnon tak teen baar dhoya aur baayan paaun bhi takhnon tak teen baar dhoya.*

  (Sahih Bukhari,kitaabussaum:1934)

- *Aap ﷺ ne farmaya: "jab wazu karo to haathon aur paaun ki ungliyon ka khilaal karo."* **(Sunan Tirmezi, kitabuttahaarat:39 aur kaha yeh hadees hasan hai.)**

- *Mustaurid bin Shaddaad رضي الله عنه rivaayat karte hain: "main ne Rasoolullah ﷺ ko wazu karte huye dekha ke aap apne paaun ki ungliyon ka khilaal haath ki chhoti ungli se kar rahe the."*

  (Sunan Abu Dawood, kitabuttahaarat:148, Albani ne sahih kaha hai)

Tambihaat:

- *Kulli aur naak mein paani daalne ke liye alag alag paani lena ka zikr jis hadees mein hai use Imam Abu Dawood (139), Imam Nauwi aur Hafiz Ibne Hajar رحمه الله ne zayeef kahaa hai. Imam Nauwi aur Imam Ibne Qayyim farmate hain: "Rasoolullah ﷺ ke wazu ka tareeqa ek chullu se aadha paani munh aur aadha naak mein daalna hai."*

- *Rasoolullah ﷺ ne farmaya: "kaanon ka ta'alluq sar se hai" iska matlab yeh hai ke kaanon ke liye naye paani ki zaroorat nahin. taa hum agar koyi naya paani le le to koyi harj nahin.*

- *Haafiz Ibne Qayyim رحمه الله farmate hain: "(guddi ke neeche) gardan ke (alag) masah ke baare mein qata'an koyi sahih hadees nahin hai." (gardan ke masah ki rivaayat ke muta'alliq Imam Nawawi رحمه الله farmate hain: "yeh hadees bil ittefaaq za'yeef hai"*

Wazu ke ba'd ki du'ayein:

- *Rasoolullah ﷺ ne farmaya: jo shakhs pura wazu kare aur phir kahe:*

أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ

Ash-hadu 'al Laa 'ilaaha 'illallaahu wahdahu laa

shareeka lahu, wa 'ash-hadu 'anna Muhammadan 'abduhu wa Rasooluhu.

"Main gawaahi deta hoon ke Allah Ta'ala ke siwa koyi ma'bood barhaq nahin,woh akela hai, uska koyi shareek nahin aur main gawaahi deta hoon ke Muhammad ﷺ Allah ke bande aur uske Rasool hain." ***(Sahih Muslim, kitabuttahaarat:553)***

To uske liye jannat ke aathhon darwaaze khol diye jaate hain ke jis se chaahe daakhil ho."

Abu Dawood, kitabut-tahaarat: (170) ki ek rivaayat mein iss dua' ko aasmaan ki taraf nazar uthhaa kar padhne ka zikr hai magar yeh rivaayat sahih nahin, iss mein Abu Aqeel ka chacha zaad bhaayi majhool hai.

سُبْحَانَکَ اللّٰھُمَّ وَبِحَمْدِکَ اَشْھَدُ اَنْ لَّااِلٰہَ اِلَّا اَنْتَ اَسْتَغْفِرُکَ وَاَتُوْبُ اِلَیْکَ

Subhaanakal-laahumma wa bihamdika Ash-hadu 'al Laa 'ilaaha illaa 'Anta, astaghfiruka wa 'atoobu 'ilayka.

"Aye Allah! tu apni har ta'reef ke saath (har a'ib se) paak hai, main gawaahi deta hoon ke tere siwa koyi sachcha ma'bood nahin, main tujh se bakhshish maangta aur tere huzoor taubah karta hoon." ***(Hakim:1/564, aur kaha yeh hadees sahih Muslim ke shart par sahih hai)***

Tirmezi ki rivaayat mein dua' (bhi mazkoor hai magar khud Imam Tirmezi rahimahullah ne ise muztarib (za'yeef ki ek qism) qaraar diya hai. wallahu a'alam)

Wazu ki Khud Saakhtah Dua'ayein:

Rasoolullah ﷺ ki sunnat se wazu ke shuru' mein ***"Bismillah"*** *aur ba'd mein shahaadatain ka padhna saabit hai lekin ba'z log wazu mein har a'zw dhote waqt ek ek baar du'a padhte hain aur woh du'aayein murawwajah kutub-e-namaaz mein paayi jaati hai. waazeh rahe ke yeh dua'ayein sunnat-e-Rasool aur Sahaaba kiraam ؓ ke amal se saabit nahin hain, Allah Ta'ala ne apne Rasool-e-Akram ﷺ par deen mukammal kar diya hai to phir deen aur sharayi' umoor mein kami beshi*

karna kisi ummati ke liye har giz jaayez nahin hai. Imam Nauwi ﷀ farmate hain: "har a'zw ke liye makhsoos azkaar ke baare mein Rasoolullah ﷺ se koyi cheez saabit nahin."

Wazu ke deegar masaayel:

Ahaadees mein wazu ke a'zaa ko do do baar aur ek ek baar dhona bhi aaya hai' Nabi-e-rahmat aur sahaaba kiraam ka aksar amal teen teen baar dhone par raha hai. Ibne Hazam farmaate hain:"sab ulma ka ittefaaq hai ke a'zaaye wazu ka ek ek baar dhona bhi kaafi hai."

Ek** e'raabi ne Rasoolullah ﷺ ki khidmat mein haazir ho kar wazu ki kaifiyat daryaaft ki to Aapne use a'zaa ka teen teen baar dhona sikhaaya aur farmaaya: "iss tarah kaamil wazu hai, phir jo shakhs iss (teen teen baar dhone) par ziyaadah kare, puss usne (tarke sunnat ki bina par) bura kiya aur (masnoon hadd se tajaawuz karke) ziyaadati ki aur (Rasoolullah ki mukhaalifat karke apni jaan par) zulm kiya."* ***(Nasayi, kitaabuttahaarat:14, Albani ne ise sahih kaha hai)

Fasl:4

Namaaz ka Bayaan

Allah Ta'ala ne farmaya: "Kitab (qur'an majeed) ki tilaawat kijiye jo aapki taraf wahi ki gayi hai aur namaaz qaayem karein, be shak namaaz be hayaayi aur bure kaamon se rokti hai aur Allah ka zikr to sab se badi cheez hai aur tum jo bhi karte ho Allah Ta'ala use jaanta hai." **(Surah Ankaboot:45)**

*Ibne Umar ﷺ bayaan karte hain ke Rasoolullah ﷺ ne farmaya: "Islam ki bunyaad paanch cheezon par qaayem ki gayi hai: gawaahi dena ke Allah ke siwa koyi ma'bood nahin aur beshak Muhammad ﷺ Allah ke Rasool hain, namaaz qaayem karna, zakaat adaa karna, hajj aur ramzaan ke roze rakhna."***(Sahih Bukhari, kitabul eemaan:8)**

Eemaan ke ba'd tamaam ibadaat mein namaaz sab se muqaddam hai, qiyaamat waale din huqooqullah mein sab se pahle namaaz hi ke muta'alliq sawaal hoga, jis ki namaaz durust na huyi uske a'amaal ki koyi qadr-o-qeemat na hogi, iss liye musalmaan par laazim hai ke woh namaaz ka khaas khayaal rakkhe, har namaaz apne muqarrarah waqt par dil lagaa kar pure khushu' wa khuzu' se sunnat-e-nabawi ke mutaabiq adaa kare, aisi namaaz se Allah Ta'ala bande ke gunaahon ko mu'aaf farma dete hain.

Farz Namaazein

Hadees:1:*Amr bin Sayeed bin Aas ﷺ bayaan karte hain ke main Usmaan bin Affaan ﷺ ke paas tha, unhon ne wazu ka paani mangwaaya phir kaha: main ne Rasoolullah ﷺ ko yeh farmaate huye suna: "koyi musalmaan mard aisa nahin hai ke use farz namaaz (ka waqt) paale phir woh uss (namaaz) ke liye achchha wazu kare aur (namaaz mein) achchhi tarah khushu' wa khuzu' aur ruku' kare magar woh (namaaz) uske pahle gunaahon ke liye kaffaarah ban jaayegi jab tak woh koyi kabeerah gunaah na kare aur (Allah Ta'ala ka*

muaamlah rahmat) hameshah rahta hai."

(Muslim, kitabuttahaarat:543)

Hadees:2:*Janaab 'Aasim bin Sufyaan Assaqafi bayaan karte hain ke beshak woh ghazwah salaasil ke liye nikle, ghazwah to na mil saka albattah sarhad ki hifaazat ke liye pahre daari karli phir sayyeduna Mu'aawiyah ﷺ ki taraf laute to unke paas Abu Ayyub ﷺ aur Uqbah bin Aamir ﷺ bhi the.'Aasim ne kaha: "Aye Abu Ayyub! iss saal hamaara ghazwah to faut ho gaya hai aur hamein yeh khabar di gayi hai ke jo shakhs chaar masjidon mein namaaz padh lega uske gunaah mu'aaf kar diye jaayeinge." unhon ne (Abu Ayyub) ne kaha: aye mere bhateeje! kiya main tumhein isse bhi aasaan amal na batlaaun? be shak main ne Rasoolullah ﷺ se suna Aap ﷺ farmate the: "Jo koyi iss tarah wazu jis tarah hukm diya gaya hai aur namaaz bhi aise hi padhe jaise hukm diya gaya hai to uske pahle saare (bure) amal bakhsh diye jaate hain." (hadees sunne ke ba'd 'Aasim ne) kaha."Aye Uqbah! kiya (yeh hadees) aise hi hai? uss (Uqbah) ne kaha haan (aise hi hai).*

(Nasayi, kitabuttahaarat:144, Albani ne ise sahih kaha hai)

Hadees:3:*Anas ﷺ bayaan karte hain ek shakhs Rasoolullah ﷺ ki khidmat mein haazir ho kar arz karne laga: (main ne gunah kiya hai) main had ko pahuncha hoon, mujh par hadd jaari karein. Aap ﷺ ne usse had ke muta'alliq na poochha (ya'ni yeh na poochha ke toone kaunsa gunaah kiya hai) itne mein namaaz ka waqt aa gaya, uss shakhs ne Aap ﷺ ke saath namaaz padhi, jab Aap ﷺ namaaz se faarigh huye to woh phir khada ho kar kahne laga Aye Allah ke Rasool! beshak main hadd ko pahuncha hoon mujh par Allah ka hukm naafiz karein. Aap ﷺ ne farmaya: "kiya tu hamaare saath namaaz mein shareek huwa?" usne kaha haan! Aap ﷺ ne farmaya: "Allah ne tujhe bakhsh diya hai."* **(Muslim, kitabuttaubah, baabu qaulihi Ta'ala (ان الحسنات يذهبن السيات):7006)**

Hadees:4:*Abu Hurairah ﷺ se marwi hai ke beshak Unhon ne Rasoolullah ﷺ se suna Aap farma rahe the: "tumhaara kiya*

khayaal hai agar tum mein se kisi ek ke darwaaze par nahar jaari ho aur woh rozaanah uss mein paanch dafa' nahaaye to kiya uske badan par kuchh bhi mail baaqi rahegi?" sahaaba kiraam ne arz ki: nahin, mail baaqi nahin rahegi. Aap ne farmaya: "yahi haal paanch namaazon ka hai, Allah inke zariye se gunaahon ko mita deta hai."

(Sahih Bukhari, kitabu Mawaqitussalaat:528)

Hadees:5:*Abu Zar bayaan karte hain: "Rasoolullah sardi ke mausam mein nikle, pat jhad ka mausam tha, Aap ne ek darakht ki do shaakhein pakad kar hilaayein to patte jhadne lage, Aap ne farmaya: "Aye Abu Zar!" main ne kaha" Aye Allah ke Rasool main haazir hoon. Aap ne farmaya: "beshak jab musalmaan namaaz padhta hai aur uske saath Allah ka chehrah chaahta hai to uske gunah iss tarah jhadte hain jis tarah iss darakht ke patte jhade hain."*

(Ahmad:5/179 Munziri ne ise hasan kaha hai)

Hadees:6:*Usmaan bin Affaan se rivaayat hai ke Rasoolullah ne farmaya: "Jo shakhs pura wazu kare jis tarah ke Allah Ta'ala ne (wazu karne ka) hukm diya hai to uski farz namaazein un gunahon ke liye kaffaarah hongi jo un (namaazon)ke darmiyaan mein karega."*

(Muslim,kitabuttahaarat:547)

Hadees:7:*Usmaan bin Affaan bayaan karte hain ke main ne Rasoolullah se suna Aap farmate the: "jo shakhs kaamil wazu kare phir farz namaaz ke liye (masjid jaaye) aur logon ke saath ba jamaa'at ya masjid mein (akela hi) namaaz padhe to Allah uske gunah m'aaf kar dega."*

(Muslim, kitabuttahaarat:549)

Hadees:8: *Janab Abdullah Sanabihi bayaan karte hain ke Abu Muhammad ne kaha: witr waajib hai. yeh baat Ubaadah bin Samit ko pahunchi to unhon ne kaha: "Abu Muhammad ne ghalat kaha hai, main gawaahi deta hoon ke main ne Rasoolullah se suna aap farmate the: "Allah Ta'ala ne paanch namaazein farz ki hain, jis shakhs ne un (namaazon) ke liye achchhi tarah wazu kiya aur unhein*

waqt par ada kiya aur unke ruku' aur khushu' ko pura kiya to uss namaazi ke liye Allah ka ahad hai ke use mu'aaf kar dega lekin jisne aisa na kiya uske liye Allah ka ahad nahin hai, agar chaahe to use mu'aaf karde aur agar chaahe to use azaab kare." **(Abu Dawood,kitabussalaat:425,Albani ise sahih kaha hai)**

***Iss** hadees se maloom huwa ke witr farz ya waajib nahin hain balke din raat mein sirf paanch namaazein hi farz hain, taahum iss mein ghaflat nahin karni chaahiye kyun ke Rasoolullah ﷺ ne hameshah witr padhe hain aur padhne ki taakeed farmaayi hai.*

Hadees:9: Abdullah (bin Masood) رضي الله عنه *farmate hain: "Jis shakhs ko kal (qiyaamat ke din) Allah se musalmaan ban kar milna pasand ho to woh un paanch namaazon ki hifaazat kare jahaan bhi unki azaan di jaati hai, iss liye ke Allah Ta'ala ne tumhaare Nabi ﷺ ke liye hidaayat ke raaste muqarrar kardiye hain aur (namaazein) bhi inhi (hidaayat ke raaston) mein se hain, agar tum unhein ghar mein padho jaise falaan (jamaa'at ka) chhodne waala apne ghar mein padhta hai to tumne Nabi ke tareeqe ko chhod diya aur agar tum ne Nabi ke tareqe ko chhod diya to pakki baat hai ke tum gumraah ho jaaoge. aur koyi bhi aadmi aisa nahin hai jo wazu kare aur achchhi tarah wazu kare phir un masjidon mein se kisi masjid ka (namaaz ke liye) iraadah kare magar Allah Ta'ala uske har qadam ke badle jitne woh rakhta hai ek neki likhta hai aur ek darjah baland karta hai aur ek gunaah mu'aaf karta hai yaqeen karlo ke hum apne aap ko daur-e-nabawi mein dekhte the ke jamaa'at se sirf wahi aadmi peechhe rahta tha jo khullam khulla munaafiq hota aur bila shubah ek aadmi ko do aadmiyon ke kandhon par haath rakh kar laaya jaata hatta ke use saff mein khada kar diya jaata."*

(Muslim, kitabul masajid wa mawaziussalaat:1488)

Yeh rivaayat agarcheh mauqoof hai lekin marfu'-e-hukmi ke zumre mein aati hai, kyun ke ek sahaabi-e-Rasool apne paas se aisi baat nahin kar sakta. iss rivaayat se yeh bhi maloom huwa hai ke daur-e-nabawi mein sahaaba kiss qadar namaaz

ba jamaa'at ka khayaal rakkha karte the, bimaar hote ya tandurust har haal mein masjid mein aakar namaz jamaa'at ke saath adaa karte. khud Nabi ﷺ ka bhi yahi haal tha, Aap ﷺ apni marazul maut mein do aadmiyon ke kandhon par haath rakh kar iss haalat mein tashreef laaye ke aap ke qadam mubaarak zameen par ghisat rahe the kitne afsos ki baat hai ke aaj hum ma'mooli si bimari ko bahaana banaa kar jamaa'at to kiya namaz padhna chhod jaate hain.

Hadees:10: *Uqbah bin Aamir رضي الله عنه bayaan karte hain ke Nabi ﷺ ne farmaya: "jo bhi musalmaan achchhi tarah wazu karke namaaz ke liye khada ho jaaye aur jo namaaz mein padh raha hai uska khayaal rakkhe to woh gunaahon se aise paak ho jaata hai goya ke aaj hi uski maan ne use jana ho uss par koyi gunah baaqi nahin rahta."*

(Haakim:2/399,3508 aur kaha yeh hadees sahih hai.)

Surah Faateha ke ba'd Aameen kahna

Namaaz mein surah faateha ke ba'd aameen kahne ki Nabi ﷺ ne badi taakeed aur fazeelat bayaan farmayi hai.

Agar ba jamaa'at sirri namaaz adaa ki jaa rahi hai to Imam aur muqtadi donon past aawaaz mein aameen kahenge kyun ke sirri namaazon mein qiraa'at bhi past aawaaz hi mein hoti hai lekin jahri namaazon mein imam aur muqtadi donon ounchi aawaaz mein aameen kahenge kyun ke muta'addid ahaadees se saabit hai ke Rasoolullah ﷺ aur Aap ﷺ ke sahaaba رضي الله عنهم jahri namaazon mein ounchi aawaaz mein aameen kaha karte the.

*Waayel bin Hujr رضي الله عنه farmaate hain: "Rasoolullah ﷺ jab **"Walazzaalleen"** kahte to uske ba'd buland aawaaz mein aameen kahte the."*

(Abu Dawood, kitabussalaat:932, Albani ne ise sahih kaha hai)

Imam Abu Haneefah رحمه الله ke ustaad Imam Ata bin Abi Ribah jo jaleelul qadr taabayi' hain, farmate hain: "Aameen dua' hai aur Abdullah bin Zubair رضي الله عنه ne aur unke peechhe unke muqtadiyon ne itni buland aawaaz mein aameen kahi ke

masjid goonj uthhi." **(Bukhari,kitabul azaan,baabu jahrul imam bittameen)**

Inhi se ek aur asar bhi manqool hai, farmate hain: "main ne 200 sahaaba kiraam ko paaya ke woh iss masjid (haraam) mein jab imam ***"Walazzaalleen"*** *kahta to sab baland aawaaz mein aameen kahte."* ***(Baihaqi, kitabussalaat:2/59 Hafiz Zubair Ali Zai ne ise sahih kaha hai ibne Hibban ki shart par)***

Hamein bhi chaahiye ke Rasoolullah ﷺ ki itteba' wa itaa'at karte huye apni namaaz mein ***"Walazzaalleen"*** *ke ba'd aameen kahein, agar sirri namaaz ho to aahistah aawaaz mein aur agar jahri namaaz ho to imam ke peechhe baland aawaaz mein aameen kah kar Allah Ta'ala se apne gunah mu'aaf kar waalein.*

Hadees:1: *Abu Hurairah رضي الله عنه bayaan karte hain ke beshak Rasoolullah ﷺ ne farmaya: "jab imam aameen kahe to tum bhi aameen kaho kyun ke jis ki aameen farishton ki aameen se muwaafiq aa gayi to uske pichhle gunah bakhsh diye jaate hain." Ibne Shihaab (raavi-e-hadees) ne kaha: Rasoolullah ﷺ bhi aameen kaha karte the."*

(Bukhari, kitabul Azaan:780)

Muwaafiq aane *se muraad yeh hai ke bandah ki aameen ka aur farishton ki aameen ka waqt ek hi ho ya phir muwaafiqat se muraad qubooliyat mein ya ekhlaash mein muwaafiq hona hai.*

Hadees:2:*Abu Hurairah رضي الله عنه bayaan karte hain ke beshak Rasoolullah ﷺ ne farmaya: "jab Imam* ***"ghairil maghzobi alayhim walazzaalleen"*** *kahe to tum aameen kaho, iss liye ke jis ka qaul (aameen) farishton ke qaul (aameen) se muwaafiq aa gaya to uske pichhle tamaam gunaah bakhsh diye jaate hain."* ***(Bukhari, kitabul azaan:782)***

Hadees:3:*Abu Hurairah رضي الله عنه bayaan karte hain ke beshak Rasoolullah ﷺ ne farmaya: jab tum mein se koyi (namaaz mein) aameen kahe aur farishton ne bhi uss waqt aasmaan par aameen kahi pas (iss tarah) ek ki aameen doosre ke saath mil gayi to uss (namaazi) ke pichhle gunah bakhsh diye jaate hain."* ***(Bukhari, kitabul azaan:781)***

Sami'allahu liman Hamidah ka jawaab dena

Abu Hurairah ؓ bayaan karte hain ke beshak Rasoolullah ﷺ ne farmaya: "jab imam samiallahu liman hamidah" kahe to tum "Allahumma Rabbana walakal hamd" kaho. kyun ke jis ka yeh kahna farishton ke kahne ke saath mil gaya uske pichhle tamaam gunaah bakhsh diye jaayeinge."

(Sahih Bukhari, kitabul Azaan:796)

Kasrat-e-Sujood

Hadees:1: *Janaab Ma'daan bin Abi Talha Ya'muri farmate hain ke main Saubaan ؓ se mila, main ne kaha: "mujhe koyi aisa amal bataayein jis ki wajah se Allah mujhe jannat mein daakhil karde?" yeh sun kar Saubaan ؓ khamoosh ho gaye. main ne phir unse yahi sawaal kiya, teesri martabah phir main ne yahi sawaal dohraaya to (Saubaan) ne kaha: "yahi sawaal main ne Rasoolullah ﷺ se kiya tha to Aap ﷺ ne farmaya: "Allah ke liye sajde ziyaadah se ziyaadah karo, beshak Allah Ta'ala tere har sajde ke badle tera darjah baland karega aur uski wajah se tera gunah mu'aaf karega" janaab Ma'daan farmate hain: phir main Abu Darda ؓ se mila unse bhi yahi sawaal kiya to unhon ne bhi aisa hi jawaab diya jaisa ke Saubaan ؓ ne diya tha.*

(Muslim, kitabussalat:1093)

Hadees:2: *Janaab Mutarrif kahte hain: main quraish ki ek jamaa'at mein baithha huwa tha ke achaanak ek shakhs ne aa kar namaaz padhni shuru kardi, woh namaaz padhta to kabhi uthhta aur kabhi sajdah karta (lekin tashahhud ke liye) baithhta nahin tha main ne kaha: Allah ki qasam! mera khayaal yeh hai ke iss shakhs ko maloom nahin ke do raka't par ya ek rak'at par bhi namaaz ko khatm kar sakte hain" logon ne kaha: kiya aap unke paas jaa kar (unhein masalah) nahin batlaate? (Mutarrif) farmate hain main uthha, main ne usse kaha: aye Allah ke bande! mere khayaal mein tujhe namaaz se nikalne ka tareeqa maloom nahin ke do rak'at*

par nikalte ya ek rak'at par. unhon ne kaha: lekin Allah to (meri namaaz ko) jaanta hai naa? main ne Rasoolullah ﷺ se suna aap farmate the: "jo koyi Allah ke liye sajdah karta hai Allah uske liye uss (sajde) ke badle ek neki likhta hai aur uska ek gunah mu'aaf karta hai aur uske badle uska darjah buland karta hai." ***(Ahmad:5/148, Raqam:21643)***

Mutarrif kahte hain main ne poochha: Aap kaun hain? usne kaha: Abu Zar (Mut'aarif karte hain) main apne saathiyon ki taraf lauta main ne kaha: "Allah Ta'ala tum ko baithhne waalon ki taraf se badla de, tumne mujhe Nabi ﷺ ke sahaabi ko masalah bataane ka hukm diya (haalaanke woh mujh se ziyaadah jaante hain)".

Hadees:3:*Abu Faatimah رضي الله عنه kahte hain main ne arz ki: aye Allah ke Rasool! mujhe aisa amal batlaayein, jis par main amal karte huye qaayem rahun? aap ne farmaya: "apne aap par sujood ko laazim karle, pas beshak tu Allah Ta'ala ke liye jo bhi sajdah karega uske badle mein Allah Ta'ala tera ek darjah baland karega aur tujhse ek gunah ko mita dega."****(Ibne Majah, kitabu iqaamatissalat wassunnata fiha:1422, Albani ne ise sahih kaha hai)***

Hadees:4: *Ubaadah bin Samit رضي الله عنه se marvi hai unhon ne Rasoolullah ﷺ ko yeh farmate huye suna: "jo bhi bandah Allah ke liye sajdah karta hai to Allah Ta'ala uss (sajde) ke badle mein uske liye ek neki likh deta hai aur ek gunaah mu'aaf kar deta hai aur ek darjah baland kardeta hai, lehaaza khoob kasrat se sajde kiya karo."*

(Ibne Majah, kitabu Iqaamatisslah:1424 Albani ne ise sahih kaha hai)

Bandah jab sajde mein hota hai to apne rab se bahut nazdeek hota hai kyun ke sajde mein gir kar woh apne maalik -o-ma'bood ke saamne zillat-o-aajizi ki inteha kar deta hai aur apne malik-e-haqeeqi ke saamne ek aisi shakl banaata hai ke jaise woh naak se lakeekrein nikaal raha ho aur bata raha ho ke yeh peshaani sirf ek Allah ke saamne jukhti hai, ghairullah ke saamne nahin jhuk sakti, woh use zameen par rakh kar apne aap ko baar gaah-e-aqdas mein haqeer saabit

karta hai, Allah Ta'ala ko bande ki iss kaifiyat par taras aa jaata hai jiski wajah se woh apne bande ke gunaahon ko mu'aaf kar deta hai.

Ulama farmate hain ke kasrat-e-sujood se muraad kasrat-e-nawaafil hain jaise namaz-e-tahajjud,ishraaq aur deegar nawaafil hain.

Tahiyatul Wazu

Zaid bin Khalid Al-Johni ﷺ bayaan karte hain ke beshak Rasoolullah ﷺ ne farmaya: "jis shakhs ne achchhi tarah wazu kiya phir do raka't namaz (iss tarah) ada ki ke un mein kisi qism ki bhool na huyi to uske pichhle saare gunaah m'aaf kar diye jaate hain." **(Abu Dawood, kitabussalat:905 Albani ne ise sahih kaha hai)**

Wazu se faarigh ho kar do nafil adaa karne ko tahiyatul wazu kahte hain unhein har wazu ke ba'd padhna mustahab hai.

Namaaz-e-Jumua'

Hadees:1:*Abu Hurairah ﷺ bayaan karte hain ke beshak Rasoolullah ﷺ ne farmaya: "paanchon namazein aur ek jumua' doosre juma' tak un gunaahon ka kaffaarah hain jo inke darmiyan mein hon jab tak kabeerah gunah na kare."*

(Muslim, Kitabuttahaarat:550)

Hadees:2:*Abu Hurairah ﷺ bayaan karte hain ke Nabi ﷺ ne farmaya: "jis shakhs ne ghusl kiya phir juma ke liye aaya aur jitni qismat mein namaaz thi padhi aur khutbah se faarigh hone tak khaamoosh raha phir imam ke saath namaaz padhi to uss (shakhs) ke doosre juma' tak ke aur mazeed teen din ke gunaah bakhsh diye jaate hain (ya'ni das dinon ke gunah bakhsh diye jaate hain)".* **(Muslim, kitabul Juma':1987)**

Hadees:3:*Abdullah bin Amr ﷺ bayaan karte hain ke Nabi ﷺ ne farmaya: "namaaz-e-juma' ke liye aane waale log teen tarah ke hain, ek woh shakhs jo namaaz-e-juma' ke liye aata hai lekin (dauraan-e-khutbah) koyi fuzool kaam bhi karta hai to yeh uska naseeb hai (ya'ni use kuchh sawaab nahin milta), doosra woh aadmi jo dua' ki niyyat se aata hai woh*

Allah Ta'ala se dua' karta hai, Allah chaahe to uski dua' qubool farma le agar chaahe na qubool kare, teesra woh aadmi jo juma' ke liye aata hai, khaamoosh aur pur sukoon (rahta hai) kisi musalmaan ki gardan nahin phalaangta aur na hi kisi ko takleef deta hai to uss shakhs ki (juma' ki namaaz) agle juma' ke liye kaffaarah ban jaati hai, mazeed teen din ke liye bhi kaffarah hai. yeh (darjah) iss wajah se (milta hai) ke Allah Ta'ala ka farman hai: "jo aadmi (ek) neki le kar aaya use das guna ziyaadah sawaab milta hai."

(Abu Dawood, kitabussalaat:1113 Albani ne ise hasan kaha hai)

Hadees:4:*Salmaan Faarsi ﷺ bayaan karte hain ke Rasoolullah ﷺ ne farmaya: "jisne juma' ke din ghusl kiya aur taaqat ke mutaabiq khoob paaki haasil ki, tel ya khushbu iste'maal ki phir (namaaz) juma' ke liye chala aur do aadmiyon mein na ghusa aur jitni uski qismat mein namaaz thi padhi phir jab imam (khutbah ke liye) nikla to khaamoosh ho gaya to iss juma' se lekar doosre juma' ke darmiyaan waale tamaam gunah bakhsh diye jaate hain."*

(Bukhari, kitabul Juma':910)

Iss hadees se maloom huwa ke juma' ka din ek sachche musalmaan ke liye zaahiri wa baatni har qism ki mukammal paaki haasil karne ka din hai. doosri baat yeh ke juma' ke aadaab mein yeh cheez bhi shaamil hai ke namaaz-e-juma' ke liye aane waala nehaayat hi adab aur sanjeedgi ke saath jahaan jagah paaye baithh jaaye logon ki gardanein phalaang kar aage na badhe kyun ke yeh shara'n mamnu' aur ma'yoob hai.

Namaaz-e-Tahajjud

Abu Umaamah ﷺ bayaan karte hain ke beshak Rasoolullah ﷺ ne farmaya: "tum par raat ka qiyaam (namaz-e-tahajjud) laazim hai, yeh un nek logon ka tareeqah hai jo tumse pahle guzar chuke hain aur yeh tumhaare rab ke qurb, gunaahon ka kaffaarah aur gunaah se bachne ka zari'ah hai"

(Tirmezi, kitabud'da'waat:3549 Albani ne ise sahih kaha hai)

Kitaab-o-sunnat mein qiyaamullail ki badi targheeb dilaayi gayi hai taake puri ummat use hirz-e-jaan banaaye. jo shakhs bhi ummat ki islah ke liye maydaan-e-amal mein aayega to qiyaamullail ke sajde aur aakhri raat ki iltejaayein aur faryaadein uske liye raaste humwaar kardeingi. qiyaamullail ek aisa hathyaar hai jo ek muballigh-e-deen ke liye bahut hi muassir kirdaar ada karta hai,Nabi ﷺ ko isi liye iska hukm diya gaya tha ke Aap ﷺ ki zindagi se tamaam dushwaariyan aasaan ho jaayein.

Namaaz-e-Taraweeh

Hadees:1:*Abu Hurairah* رضي الله عنه *bayaan karte hain ke beshak Rasoolullah* ﷺ *ne farmaya: "jo shakhs ramzaan (ki raaton) ka qiyaam kare eemaan ke saath aur sawaab ki niyyat se to uske pichhle gunah mu'aaf kardiye jaate hain"*

(Bukhari, kitabul eemaan:37)

Qiyam-e-ramzaan *asal mein tahajjud hi ki namaaz hai jise ramzaan mein namaaz-e-taraweeh kaha jaata hai tahajjud ki namaaz ka waqt isha ki namaaz ke ba'd se le kar raat ke aakhri pahar ya'ni tulu'-e-fajr tak hai. iss dauraan mein ise kisi bhi waqt ada kiya jaa sakta hai. waqt ki isi us'at-e-gunjaayish ki wajah se namaaz-e-tahajjud ko ramzanul mubaarak mein isha ki namaaz ke fauran ba'd padh liya jaata hai taake ziyaadah se ziyaadah log ramzaan mein qiyamullail ki fazeelat haasil kar sakein. isi wajah se iski jamaa'at ka bhi ehtemaam hota hai kyun ke fardan fardan har shakhs ke liye padhna mushkil hai aur yeh bhi yaad rahe ke yeh namaaz sirf ramzaan ke saath makhsoos nahin hai balke ise saara saal padhna mustahab hai.*

lehaaza *awwal waqt mein aur ba jaamaa'at padhne ya naya naam (taraweeh) rakhne ki wajah se tahajjud se mukhtalif samajhna bilkul be asal aur bila daleel baat hai. baaqi raha ke iski raka't ki masnoon ta'daad kiya hai to iss masale ka hal sahih bukhari mein maujood hai.*

Janab Abu Salmah bin Abdur Rahman ne ummul momineen

Aayeshah ﷺ se poochha "ramzaan mein Rasoolullah ﷺ ki namaaz kis tarah ki hoti thi?" to jawaab mein unhon ne farmaya: "ramzaan ho ya ghair-e-ramzaan Rasoolullah ﷺ 11 raka't se ziyaadah na padhte the." ***(Bukhari,kitabuttahajjud, baabu qiyamillayli fi ramzaan waghairihi:1147)***

*Iss hadees se ek to yeh baat maloom huyi ke Nabi ﷺ ki jo namaaz tahajjud ghair-e-ramzaan mein huyi thi wahi ramzaan mein aap ki namaaz-e-taraweeh hoti thi aur doosri baat yeh hai ke namaaz-e- taraweeh ki masnoon raka'at ya'ni **8** taraweeh aur **3** witr hain.*

Hadees:2: Abu Hurairah ﷺ bayaan karte hain ke Rasoolullah ﷺ *ne farmaya: "jo shakhs shab-e-qadr ka qiyaam kare eemaan ke saath aur sawaab ki niyyat se to uske pichhle tamaam gunaah mu'aaf kar diye jaate hain."* ***(Bukhari, kitabul eemaan,baabu qiyaamu laylatil qadri minal eemaan:35)***

***Laylatul** qadr ramzaanul mubaarak ke aakhri ashre ki taaq raaton mein se koyi ek raat hai, zaroori nahin ke har dafa' un paanch taaq raaton mein se koyi ek makhsoos raat hi laylatul qadr ho jaise ba'z logon ne 27 win shab ko hi muqarrar kar rkkha hai unka yeh fe'l deegar sahih aur sareeh dalaayel ke inkaar ke mutaraadif hai kyun ke yeh raat badal badal kar bhi aa sakti hai. kisi ek raat ko muta'ayyan na karne mein jo hikmat maloom hoti hai woh yeh hai ke log un paanch raaton mein ziyaadah se ziyaadah Allah Ta'ala ki ibaadat karein.*

Namaaz-e-Tasbeeh

Ibne Abbas ﷺ bayaan karte hain ke Rasoolullah ﷺ ne apne chacha sayyeduna Abbas ﷺ ko farmaya: "Aye Abbas, aye chacha ji, kiya mein aap ko kuchh ata na karun? kiya main aap ko kuchh inaayat na karun? kiya main aap ko koyi tohfa na dun? kiya main aap ko das achchhi khaslaton waala na banaadun? jab aap yeh amal karein to Allah Ta'ala aap ke agle pichhle, puraane, naye, ghair daanistah aur daanistah, chhote bade, posheedah aur e'laaniyah (saare) gunah mu'aaf karde. woh amal yeh hai ke aap chaar rak'at (nafil) namaaz

iss tara ada karein ke har raka't mein surah faatiha ke saath koyi aur surat padhein jab qira'at se faarigh ho jaayein to khade khade yeh kalimaat 15 dafa' padhein ((Subhaanallah, Walhamdulillah, wala ilaaha illallahu wallahu akbar)) (Allah paak hai aur tamaam ta'reefein Allah hi ke liye hain aur Allah ke siwa koyi ilaah nahin, aur Allah sab se bada hai.) phir ruku' karein aur halaat-e-ruku' mein yeh kalimaat 10 dafa' padhein, phir ruku' se sar uthha kar 10 martabah padhein, phir sajdah karin aur haalat-e-sajdah mein 10 martabah padhein, phir sajde se sar uthhaa kar (do sajdon ke darmiyaan) 10 martabah yahi kalimaat adaa karein, phir (doosra) sajdah karein aur 10 martabah yeh padhein phir sajde se sar uthha kar (jalsah isteraahat mein) 10 martabah padhein to yeh ek ra'kat mein 75 martabah ho gaye, chaaron rak'aat mein isi tarah karein. agar rozaanah yeh namaaz padh sako to padho aur agar rozaanah na ho sake to har juma' ko ek dafa' padh lo agar yeh bhi na ho sake to har maah mein ek dafa' padh lo aur agar yeh bhi na ho sake to phir saal mein ek dafa' padh lo aur agar yeh bhi na kar sako to (puri) umr mein hi ek dafa' padh lo." **(Abu Dawood, kitabussalaat, baabu Salatuttasbih: 1297, Albane ne ise sahih ka ha hai)**

***Imam Munziri** farmaate hain ke yeh hadees muta'addad turuq se saabit hai sahaaba kiraam ki ek jama'at ne bhi ise rivaayat kiya hai. isi tarah huffaaz ki ek jamaa'at bhi ise laayi hai jin mein se haafiz Abu Bakr Al-aajri aur hamaare shaikh Abu Muhammad Abdur Raheem Al-Misri aur hafiz Abul Hasan Al-muqaddasi bhi hain, Abu Bakr bin Abi Dawood ka bayaan hai ke main ne iss hadees ko apne baap se suna aur main ne isse badh kar namaaz-e-tasbeeh ki rivayaat mein se kisi aur rivaayat ko ziyaadah sahih nahin paaya.*

Isi tarah Imam Muslim ﵀ bin Hajjaaj ka bayaan hai ke namaaz-e- tasbeeh ki jitni bhi rivayaat hain un mein se hazrat Akramah ﵁ waali (yeh) rivaayat bahut hi umdah aur sahih hai aisi iss baab mein kisi aur rivaayat ki sanad nahin.

(Targheeb wattarheeb:1/528)

Namaaz-e-tasbeeh *ke muta'alliq raajeh aur durust baat yahi hai ke ise inferaadi taur par hi adaa kiya jaaye kyun ke ise ba jamaa'at adaa karna Nabi ﷺ ya sahaba kiraam ؓ se saabit nahin aur phir yeh ke Aap ﷺ ne apne chacha jaan ko bhi inferaadi taur par hi adaa karne ki targheeb di hai.*

Sahih Namaaz-e-Nabawi ka Mukammal Tareeqah

Jab yeh maloom ho gaya ke namaaz padhne se bande ke gunaah mu'aaf hote hain to zaroori hai ke namaaz padhne ka tareeqah bhi aana chaahiye, kyun ke jo namaaz-e-nabawi ﷺ ke tareeqe ke mutaabiq na padhi jaaye use Allah Ta'ala sharf-e-qubooliyat nahin bakhshta aur aisi namaaz bande ke gunahon ka kaffaarah bhi nahin banti.

✪*Rasoolullah ﷺ jab namaaz ke liye khade hote to qiblah (ka'bah) ki taraf rukh karte, rafa'ulyadain karte aur farmaate:* ***Allahu Akbar.***

(Ibne Majah: 803 wa sanadahu sahih, wa sahih tirmezi:304, wa Ibne Hibbaan, Al-Ehsaan:1865, Wa Ibne Khuzaimah:587. Iske raavi Abdul Hameed bin Ja'far Jumhoor Muhaddeseen ke nazdeek siqah wa sahihul hadees hain, dekhiye Nasabur Raayah(1/344) In par jarah mardood hai. Muhammad Bin Amr Bin A'ta siqah hain. (Taqreebut Tahzeeb:6187)

*Muhammad Bin Amr Bin A'ta ka Abu Humaid As-Sa'di aur Sahaaba Kiram ؓ ki majlis mein shamil hona saabit hai, dekhiye sahih Bukhari (**828**) lehaaza yeh rivaayat muttasil hai)*

Aur ﷺ Aap farmaate: jab tu namaaz ke liye khada huwa kar to takbeer kah ***(Al-Bukhari:757,Muslim:45/397)***

✪*Aap ﷺ apne donon haath kandhon tak uthhaate the .*

(Bukhari:736, Muslim:390)

Aap ﷺ se donon haath kaanon tak uthhaana bhi saabit hai.

(Muslim:26,25/391)

Lehaaza donon tarah jaayez hai lekin ziyaadah hadeeson mein kandhon tak rafa'ulyadain karne ka suboot hai, yaad rahe ke rafau'lyadain karte waqt haathon ke saath kaanon ka pakadna ya chhoona kisi daleel se saabit nahin hai. isi tarah hamesha mardon ka kaanon tak aur auraton ka kandhon tak rafaul' yadain karna kisi sahih hadees se saabit nahin hai.

✪Aap ﷺ ungliyaan phailaa kar rafa'ulyadain karte the.

(**Abu Dawood:753 wa sanadahu sahih, wa sahih Ibne Khuzaimah:459, wa Ibne Hibbaan, Al-Ehsaan:777, walhakim:1/234 wa waafiqahuz Zahabi.)**

✪Aap ﷺ apna daayaan haath apne baayein haath par rakh kar unhein seene par rakhte the. (**Ahmed fi musnadihi: 5/226,H:22313 wa sanadahu Hasan)**

Logon ko (Rasoolullah ﷺ ki taraf se) yeh hukm diya jaata tha ke namaaz mein daayaan haath baayein zira' par rakhkhein. **(Bukhari:740, Muatta Imam Malik:1/159 H:377)**

Zira': kohni ke sire se darmiyaani ungli ke sire tak hota hai.

(Al Qaamoosul Waheed: P:568)

Waayil Bin Hujr رضی اللہ عنہ ne farmaya ke phir Aap ﷺ ne apna daayaan haath apni baayein hatheli, kalaayi aur saa'd par rakhkha. **(Abu Dawood:727, wa sanadahu sahih, Nasai:890 wa sahhahu Ibne Khuzaimah:480,wa Ibne Hibbaan:1860.)**

Note:Mardon ka naaf se neeche aur auraton ka seene par haath baandhna (yeh takhsees) kisi sahih hadees se saabit nahin hai.

Saa'd: Kohni se hatheli tak ka hissah (hai) dekhiye. **(Al Qaamoosul Waheed: P:769)** Agar haath poori zira' (hatheli, kalaayi aur hatheeli se kohni tak) par rakhkha jaaye to khud bakhud naaf se oopar aur seene par aa jaata hai.

✪Rasoolullah ﷺ takbeer (tahreema) aur qira'at ke darmiyaan darj zel du'a (sirran ya'ni baghair jahar ke) padhte the:

اَللّٰهُمَّ بَاعِدْ بَيْنِي وَ بَيْنَ خَطَايَایَ كَمَا بَاعَدتَّ بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ اَللّٰهُمَّ نَقِّنِي مِنَ الْخَطَايَایَ كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ اَللّٰهُمَّ اغْسِلْنِي مِنْ خَطَايَایَ بِالْمَآءِ وَالثَّلْجِ وَ الْبَرَدِ

Allaahumma baa'id baynee wa bayna khataayaaya kamaa baa'adta baynal-mashriqi wal maghribi, Allaahumma naqqinee min khataayaaya kamaa unaqaqath thawbul abyadhu minad-danasi, Allaahum-maghsilnee min khataayaaya, Bith-thalji walmaa'i walbard.**(Bukhari:744 , Muslim:147/598)**

Tarjumah: *Aye Allah mere aur meri khataaon ke darmiyaan aisi doori bana de jaisa ke mashrique -o-maghrib ke darmiyaan doori hai, Aye Allah! mujhe khataaon se iss tarah (paak) saaf kar de jaisa ke safed kapda mail se (paak-o-) saaf hota hai, Aye Allah! meri khataaon ko paani, barf aur wolon ke saath dho daal (maau'f karde)*

Darj zel du'a bhi Aap ﷺ se saabit hai:

سُبْحَانَکَ اللّٰھُمَّ وَ بِحَمْدِکَ وَ تَبَارَکَ اسْمُکَ وَ تَعَالیٰ جَدُّکَ وَ لَا اِلٰهَ غَیْرُکَ

Subhaanaka-Allaahumma wa bihamdika, wa tabaarakasmuka, wa ta'aalaa jadduka wa laa ilaaha ghayruka. ***(Abu Dawood: 775 wa sanadahu hasan, Nasai: 900/901, Ibne Maajah 804, Tirmezi:242)***

Tarjumah: *Aye Allah! too paak hai, aur teri ta'reef ke saath, tera naam barkaton waala hai aur teri shaan baland hai tere siwa doosra koyi ilaah (ma'bood barhaq) nahin hai.*

Saabit shudah du'aon mein se jo du'a bhi padh li jaaye, thheek hai.

✪*Iske ba'd Aap ﷺ ta'ooz padhte:*

اَعُوْذُ بِاللّٰهِ مِنَ الشَّیْطَانِ الرَّجِیْمِ

A'oozu billaahi minash-Shaytaanir Rajeem

(Abdur Razzaaq fil musannaf:(2/85, Hadees:2589 aur iski sanad hasan hai)

Darj zel alfaaz bhi saabit hain.

اَعُوْذُ بِاللّٰهِ سَمِیْعِ الْعَلِیْمِ مِنَ الشَّیْطَانِ الرَّجِیْمِ مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ

A'oozu billaahi sameei'l A'leemi minash-Shaytaanir Rajeem min hamzihi wa naf khihi wa naf thihi.

(Abu Dawood:775 ,Wa sanadahu hasan.)

✪*Aap ﷺ **Bismillaahir-Rahmaanir-Raheem** padhte the:*

(Nasai:906 wa sanadahu sahih, Ibne Khuzaimah ne ise sahih kaha hai:499, wa Ibne Hibbaan: Al-Ehsaan:1794, wal Hakim a'la shart-e-shaykhain:1/232 wa waffaqahuz zahabi.)

Tambeeh: *Iss rivaayat ke raavi say'eed bin Abi Helaal ne yeh hadees ikhtelaat*

*se pahle bayaan ki hai, Khalid bin Yazeed ki Say'eed bin Abi Helaal se rivaayat sahih bukhari (**136**)wa sahih Muslim:**42/1977**) mein maujood hai.*

Bismillaahir-Rahmaanir-Raheem *jahran padhna bhi sahih hai aur sirran bhi sahih hai, kasrate dalaayel ki ru se 'aam taur par sirran padhna behtar hai.* ***("Jahran" ke jawaaz ke liye dekhiye Nasai:906, wa sanadahu sahih "Sirran" ke jawaaz ke liye dekhiye sahih Ibne Khuzaimah 495 wa sanadahu hasan, sahih Ibne Hibbaan, Al-Ehsaan:1796 wa sanadahu sahih)***

Iss masa'ale mein sakhti karna behtar nahin.

✪*Phir Aap ﷺ Surah Faateha padhte the.*

(Nasai:906, wa sanadahu sahih dekhiye haashyah saabqah:2)

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝ اَلرَّحْمٰنِ الرَّحِيْمِ ۝ مٰلِكِ يَوْمِ الدِّيْنِ ۝ اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ۝ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۝ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ۝

Alhamdu lillaahi Rabbil-Aalameen. Ar-Rah maanir-Raheem.Maaliki Yawmid-Deen. 'Iyyaaka na'budu wa iyyaaka nasta'een. Ihdinas-Siraatal-Mustaqeem. Siraatal-Lazeena 'an'amta 'alayhim ghayril-maghdhoobi 'alayhim wa ladh-dhaaalleen.

Tarjumah:*Tamaam ta'reefen Allah ke liye hain jo tamaam jahanon ka paalne waala hai bada meharbaan nehaayat raham karne wala hai. badle ke din (ya'ni qiyamat) ka malik hai hum sirf teri hi ibaadat karte hain aur tujh se hi madad chaahte hain hamein seedhi raah dikha un logon ki raah jin par tune in'aam kiya unki nahin jin par tera ghazab kiya gaya aur na gumraahon ki.*

Surah Faateha Aap ﷺ thhahar thhahar kar padhte aur har aayat par waqf karte the. ***(Abu Dawood:4001,Tirmezi:2927. wa qaala "Ghareeb" wa sahhahu Hakim a'la shartish shaykhain(2/233) wa waffaqahuz Zahabi wa sanadahu zay'eef wa lahu shahid qawi fi musnad Ahmed:6/288 H:7003 wa sanadahu Hasan walhadees bih hasan.)***

Aap ﷺ ne farmaya:Jo shakhs surah Faateha na padhe uski namaaz nahin hoti. ***(Sahih Bukhari:756)***

Ek doosri hadees mein hai:

Har namaaz jiss mein surah faateha na padhi jaaye woh naaqis hai, woh naaqis hai. **(Ibne Maaja:841 wa sanadahu hasan)**

✪*Phir Aap ﷺ aameen kahte the* **(Nasai:906, wa sanadahu sahih dekhiye Faqrah:7 haashyah saabiqah:2)**, *Waayil Bin Hujr رضي الله عنه se rivaayat hai ke unhon ne Rasoolullah ﷺ ke saath namaaz padhi, Aap ne apna daayaan haath baayein haath par rakkha, phir jab aap ne* ***Waladhdhaalleen*** *(jahran) kahi to aameen (jahran) kahi* ***(Ibne Hibbaan Al-Ehsaan: 1805, wa sanadahu sahih. ek rivaayat mein aaya hai ke "Fajahara bi aameen" Pass Aap ﷺ ne aameen bil jahar kahi. Abu Dawood:933 wa sanadahu Hasan.***

hadees se ma'loom huwa ke jahri namaaz mein (imaam aur muqtadiyon ko) aameen jahran kahni chaahiye.

Waayel Bin Hujr رضي الله عنه se doosri rivaayat mein aaya hai: aur Aap ﷺ ne iss (aameen) ke saath apni aawaaz past rakkhi.

(Ahmed:4/316 H:9048, wa rijaalahu siqaat)

Iss hadees se ma'loom huwa ke sirri namaaz mein aameen sirran kahni chaahiye, sirri namaazon mein aameen sirran kahne par musalmaanon ka ijma' hai. ***Walhamdulillah***

✪*Phir Aap ﷺ surat se pahle* ***BismillaahirRahmaanir-Raheem*** *padhte.* ***(Muslim:53/400***: قال رسول الله صلى الله عليه وسلم ((انزلت علی سورة،فقرا بسم الله الرحمن الرحیم انا اعطینک الکوثر فصل لربک وانحر ان شانئک هو الابتر)) ***Muaa'wiyah Bin Abi Sufyaan*** رضی اللہ عنہما ***ne ek dafa' namaaz mein surah faatiha ke ba'd surat se pahle Bismillaahir-Rahmaanir-Raheem na padha to muhaajreen wa Ansaar sakht naaraaz huye the. uske ba'd Muaa'wiyah*** رضي الله عنه ***surat se pahle bhi Bismillaahir-Rahmaanir-Raheem padhte the. rawahush shaafayi (Alum:1/108) wa sahhahu Hakim alaa shrt-e-Muslim (2/233) wa waafiqahuz zahabi. iski sanad hasan hai.)***

✪*Aap ﷺ ne farmaya: phir surah faateha padho aur jo Allah chaahe padho.* ***(Abu Dawood:859, wa sanadahu Hasan.)***

Nabi ﷺ pahli do rak'aton mein surah faateha aur koyi ek surat padhte the. ***(Bukhari:762, Muslim:451)***

Aap ﷺ qira'at ke ba'd ruku' se pahle saktah karte the.

(Abu Dawood:777,778, Ibne Maajah: 845 wa huwa hadeesun sahih/ Hasan Basari Mudallas hain, (Tabqaatul Mudalleseen bi tahqeeqi:2/40) lekin inki

Samurah bin Jundub ﷛ se hadees sahih hoti hai agarcheh sima' ki tasreeh na bhi ho kyun ke woh Samurah ﷛ ki kitaab se rivaayat karte the, neez dekhiye Nailul Maqsood fit Ta'leeq A'laa Sunan Abi Dawood:354.

✪Phir Aap ﷺ ruku' ke liye takbeer (Allahu Akbar) kahte.

(Bukhari:789, Muslim:28/392)

✪Aap ﷺ apne donon haath kandhon tak uthhaate the.

(Bukhari: 738, Muslim:22/390)

Aap (ruku' se pahle aur ba'd mein) rafa'ulyadain karte phir (uske ba'd) takbeer kahte. ***(Muslim:22/390)***

Agar pahle takbeer aur ba'd mein rafa'ulyadain kar liya jaaye to yeh bhi jaayez hai, Abu Humaid As Sa'di ﷛ farmaate hain ke Aap ﷺ takbeer kahte to rafa'ulyadain karte.

(Abu Dawood:730, wa sanadahu sahih)

✪*Aap ﷺ jab ruku' karte to apne haathon se apne ghutne, mazbooti se pakadte phir apni kamar jhukaate (aur baraabar karte)* **(Bukhari:828)** *Aap ﷺ ka sar na to (peethh se) ouncha hota aur na neecha (balke baraabar hota tha)* ***(Muslim:240/498)***

Aap ﷺ apni donon hathelyaan apne ghutnon par rakhte the, phir e'tedaal (se ruku') karte. na to sar (bahut) jhukaate aur na use (bahut) buland karte ***(Abu Dawood:730, wa sanadahu sahih)*** *ya'ni Aap ﷺ ka sar mubaarak Aap ki peethh ki seedh mein bilkul baraabar hota tha.*

Aap ﷺ ne ruku' kiya to apne donon haath ghutnon par rakkhe goya ke Aap ne unhein pakad rakhkha hai aur donon haath kamaan ki dori ki tarah taan kar apne pahloouon se door rakkhe. ***(Abu Dawood:734, wa sanadahu hasan, wa qaala Tirmezi (260) "hadees hasan sahih" wa Ibne Khuzaimah ne isko sahih kaha hai:689, wa ibne Hibbaan, Al-Ehsaan:1871)***

Tambeeh:*Falauih bin Sulaymaan sahihain ke raavi hain aur hasahnul Hadees hain, jumhoor muhaddeseen ne inki tauseeq ki hai, lehaaza yeh rivaayat hasan lizaatihee hai, Fulaih mazkoor par jarah mardood hai. walhamdulillah.*

Aap ﷺ ruku' mein

سُبْحَانَ رَبِّیَ الْعَظِیْم

Subhaana Rabbiyal Azeem. *kahte (rahte) the.*

(Muslim:772, wa lafazihi. "ثم رکع فجعل یقول: سبحان ربی العظیم، فکان رکوعه نحوا من قیامه")

Aap ﷺ iska hukm dete the ke yeh (du'a) ruku' mein padhein.

(Abu Dawood:869,wa sanadahu sahih, Ibne Majah:887 aur Ibne Khuzaimah ne isko sahih kaha hai:601,670 wa ibne Hibbaan, Al-Ehsaan: 898.walhakim:1/225,2/477) wakhtalafa qauluz Zahabi fihi, Maymoon bin Mahraan (Tabayi) aur Zohri (Tabayi) farmaate hain ke ruku wa sujood mein teen tasbihaat se kam nahin padhni chaahiye.(Ibne Abi Shaibah fil Musannaf:1/250 H:2571 wa sanadahu hasan)

Aap ﷺ se ruku' mein darj-e-zel du'ayein bhi saabit hain:

سُبْحَانَکَ اللّٰهُمَّ رَبَّنَاوَبِحَمْدِکَ،اَللّٰهُمَّ اغْفِرْلِیْ

Subhaanaka Allaahumma Rabbanaa wa bihamdika Allaahum-maghfir lee.**(Bukhari:794.817, Muslim:484)**

Aap ﷺ Yeh du'ayein kasrat se padhate the.

سُبُّوْحٌ قُدُّوْسٌ رَبُّ الْمَلَائِکَةِ وَالرُّوْحِ

Subboohun, Quddoosun, Rabbul- Malaaikati warrooh.(Muslim:487)

سُبْحَانَکَ وَبِحَمْدِکَ،لَااِلٰهَ اِلَّااَنْتَ.

Subhaanaka wa bihamdika laa ilaaha illaa Anta.(Muslim:485)

اَللّٰهُمَّ لَکَ رَکَعْتُ وَبِکَ آمَنْتُ وَلَکَ اَسْلَمْتُ خَشَعَ لَکَ سَمْعِیْ وَبَصَرِیْ وَمُخِّیْ وَعَظْمِیْ وَعَصَبِیْ

Allaahumma laka raka'tu, wa bika aamantu, wa laka aslamtu khasha'a laka sam'ee, wa basaree, wa mukhkhee, wa azmee, wa asabee,(Muslim:771)

In du'aon mein se koyi du'a bhi padhi jaasakti hai.

***Ek** shakhs namaaz sahih nahin padhta tha, Aap ﷺ ne use namaaz ka tareeqa sikhaane ke liye farmaya: "Jab tu namaaz ke liye khada ho to pura wazu kar, phir qiblah ki taraf rukh kar ke takbeer (**Allahu Akbar**) kah phir qura'n se jo muyassar*

ho (surah faateha) padh, phir itminaan se ruku' kar, phir uthh kar (itminaan se) barabar khada hoja phir itminaan se sajdah kar, phir itminaan se uthh kar baith ja, phir itminaan se (doosra) sajdah kar, phir (doosre sajde se) itminaan se uthh kar baithh ja, phir apni saari namaaz (ki saari rak'aton) mein isi tarah kar. **(Bukhari:6251)**

Jab Aap ﷺ ruku' se sar uthhaate to rafa'ulyadain karte aur" ''سَمِعَ اللہُ لِمَنْ حَمِدَہٗ،رَبَّنَا وَلَکَ الْحَمْدُ' **"Sami'allaahu liman hamidah,Rabbanaa wa lakal-hamdu"** *kahte the.*

(Bukhari:735,736 Raajeh yahi hai ke Imam muqtadi aur munfarid sab "Sami'allaahu liman hamidah,Rabbanaa wa lakal-hamdu" padhein.)

''رَبَّنَا وَلَکَ الْحَمْدُ'' **"Rabbanaa wa lakal-hamdu"** *kahna bhi sahih aur saabit hai.* **(Bukhari:789, Ba'z auqaat "Rabbanaa wa lakal-hamdu"jahran kahna bhi jaayez hai, Abdur Rahmaan bin Hirmuz Al-a'raj se rivaayat hai ke :Main ne Abu Hurairah ؓ ko ounchi aawaaz ke saath "Allaahumma Rabbanaa wa lakal-hamdu" padhte huye suna hai.(musannaf Ibne Abi Shaibah:1/248 H:255 wa sanadahu sahih)**

Ruku' ke ba'd darj zel du'ayein bhi saabit hain:

اَللّٰھُمَّ رَبَّنَا لَکَ الْحَمْدُ

Allaahumma Rabbanaa lakal-hamdu. **(Bukhari:796)**

اَللّٰھُمَّ رَبَّنَاوَلَکَ الْحَمْدُ مِلْءَ السَّمٰوٰاتِ وَمِلْءَ الْاَرْضِ وَمِلْءَ مَاشِئْتَ مِنْ شَیْءٍ بَعْدُ

Allaahumma Rabbanaa lakal-hamdu Mil'as-samaawaati wa mil'al-ardhi wa mil'a maa shi'ta min shay in ba'du. **(Muslim:476)**

اَھْلَ الثَّنَآءِ وَالْمَجْدِ لَامَانِعَ لِمَااَعْطَیْتَ وَلَامُعْطِیَ لِمَا مَنَعْتَ وَلَا یَنْفَعُ ذَالْجَدِّ مِنْکَ الْجَدّ

'Ahlath-thanaa'i walmajdi,laa maani'a limaa 'a'tayta, wa laa mu' tiya limaa mana'ta, wa laa yanfa'u zal-jaddi minkal jadd. **(Muslim:602/477)**

رَبَّنَا وَلَکَ الْحَمْدُ حَمْدًاکَثِیْرًا طَیِّبًا مُبَارَکًا فِیْہِ

Rabbanaa wa lakal-hamdu, hamdan katheeran tayyiban mubaarakan feeh. **(Bukhari:799)**

Ruku' ke ba'd qiyaam mein haath baandhne chaahiyein ya nahin, iss mas'ale mein saraahat se kuchh bhi saabit nahin hai lihaaza donon tarah amal jaayiz hai magar behtar yahi hai ke qiyaam mein haath na baandhe jaayein.

(Imam Ahmad Bin Hambal se poochha gaya ke ruku' ke ba'd haath baandhne chaahiyein ya chhod dene chaahiyein to unhon ne farmaya: "Mujhe ummeed hai ke INSHA ALLAH iss mein koyi tangi nahin hai. (Masaayel Ahmed: rivaayat Saaleh bin Ahmed bin Hanmbal:615)

*Phir Aap ﷺ takbeer (**Allahu Akbar**) kah kar (yaa kahte huye) sajdah ke liye jhukte .* **(Bukhari:803,Muslim:28/329)**

Aap ﷺ ne farmaya: "Jab tum mein se koyi sajdah kare to ount ki tarah na baithhe (balke) apne donon haath apne ghutnon se pahle (zameen par) rakkhe, Aap ﷺ ka amal bhi isi ke mutaabiq tha. ***(Abu Dawood:840 wa sanadahu sahih alaa shart-e-Muslim, Nasai:1092, wa sanadahu hasan/Sayyeduna Abdullah Bin Umar رضي الله عنه apne ghutnon se pahle apne donon haath (zameen par) rakhte the (Bukhari qabl hadees: 803) aur farmaate ke Rasoolullah ﷺ aisa hi karte the. (Sahih Ibne Khuzaimah:627 wa sanadahu hasan, wa sahhahul Hakim alaa shart-e- Muslim:1/226 wa waafiqahuz zahabi) jis rivaayat mein aaya hai ke Nabi Kareem ﷺ sajdah mein jaate waqt pahle ghutne aur phir haath rakhte the (Abu Dawood:838 waghairah) Shuraik bin Abdullah Qaazi ki tadlees ki wajah se zayeef hai, iske tamaam shawaahid bhi zayeef hain)***

*Aap ﷺ sajde mein naak aur peshaani, zameen par (khoob) jamaa kar rakhte, apne baazuon ko apne pahlu (baghlon) se door karte aur donon hatheliyaan kandhon ke baraabar (zameen) par rakhte.(Abu Dawood:**734 wa sanadahu hasan**). Waayel Bin Hujr رضي الله عنه farmaate hain: "Aap ﷺ ne jab sajdah kiya to apni donon hatheliyon ko apne kaanon ke barabar rakhkha."* ***(Abu Dawood:726 wa sanadahu sahih Nasai:890 wa sahhahu Ibne Khuzaimah:480 wa Ibne Hibbaan, Al-Ehsaan:1860)***

Sajde mein Aap ﷺ apne donon baazuon ko apni baghlon se hataakar rakhte the. **(Abu Dawood:730 wa sanadahu sahih)**

Aap ﷺ sajde mein apne haath (zameen par) rakhte, na to

unhen bichhaate aur na (bahut) samet lete, apne paaon ki ungliyon ko qiblah rukh rakhte. **(Bukhari:828)**

*Aap ki baghlon ki safedi nazar aajaati thi.***(Bukhari:390,Muslim:495)**

Aap ﷺ farmate the ke" sajde mein e'tedaal karo, kutte ki tarah baazu na bichhaao." **(Bukhari:822, Muslim:493, iss hukm mein mard aur auratein sab shaamil hain. lehaaza auraton ko bhi chaahiye ke sajde mein apne baazu na phailaayein.)**

*Aap ﷺ farmate the:"mujhe saat haddiyon par sajdah karne ka hukm diya gaya hai, peshaani, naak, donon haath, donon ghutne aur donon qadmon ke panje"***(Bukhari:812, Muslim:490)**

Aap ﷺ farmate the ke" jab bandah sajdah karta hai to saat atraaf (a'zaa) uske saath sajdah karte hain, Chehra, hatheliyaan, do ghutne aur do paaon **(Muslim:491)** *ma'loom huwa ke sajde mein naak, peshaani, donon hathelyon, donon ghutnon aur donon paaon ka zameen par lagaana zaroori (farz) hai. ek rivaayat mein hai: "jo shakhs (namaaz mein) apni naak, zameen par na rakkhe uski namaaz nahin hoti".*

(Daaru Qutni fi sunanihee:1/348 H:1303)

*Aap ﷺ jab sajdah karte to agar bakri ka bachchah aap ke baazuon ke darmiyaan se guzarna chaahta to guzar sakta tha.***(Muslim:496, Ya'ni Aap ﷺ apne seene aur pet ko zameen se baland rakhte the, aurtaton ke liye bhi yehi hukm hai:"Namaaz uss tarah padho jis tarah mujhe padhte huwe dekhte ho.)**

Sajde mein bandah apne rab ke intehaayi qareeb hota hai lehaaza sajde mein khoob du'a karni chaahiye. **(Muslim:482)** *Sajde mein darj zel du'ayein padhna saabit hai.*

"سُبْحَانَ رَبِّیَ الْاَعْلٰی"

"Subhaana Rabbiyal-A'laa" **(Muslim:772)**

سُبْحَانَکَ اللّٰھُمَّ رَبَّنَاوَبِحَمْدِکَ،اَللّٰھُمَّ اغْفِرْلِیْ

Subhaanaka Allaahumma Rabbanaa wa bihamdika Allaahum-maghfir lee. **(Bukhari:794,817, Muslim:484)**

سُبُّوْ حٌ قُدُّوْسٌ رَبُّ الْمَلَائِکَةِ وَالرُّوْحِ

Subboohun, Quddoosun, Rabbul-Malaaikati warrooh.

(Muslim:487)

سُبْحَانَکَ وَبِحَمْدِکَ،لَااِلٰهَ اِلَّااَنْتَ

Subhaanaka wa bihamdika laa ilaaha illaa Anta.

(Muslim:485)

اَللّٰهُمَّ اغْفِرْلِیْ ذَنْبِیْ کُلَّهٗ ،دِقَّهٗ وَجِلَّهٗ وَاَوَّلَهٗ وَآخِرَهٗ وَعَلَانِیَتَهٗ وَسِرَّهٗ

Allaahum-maghfir lee zambee kullahu, diqqahu wa jillahu, wa awwalahu wa aakhirahu wa 'alaaniyatahu wa sirrahu. ***(Muslim:483)***

اَللّٰهُمَّ لَکَ سَجَدْتُ وَبِکَ آمَنْتُ وَلَکَ اَسْلَمْتُ سَجَدَ وَجْهِیَ لِلَّذِیْ خَلَقَهٗ وَصَوَّرَهٗ وَشَقَّ سَمْعَهٗ وَبَصَرَهٗ تَبَارَکَ اللّٰهُ اَحْسَنُ الْخَالِقِیْنَ

Allaahumma laka sajadtu wa bika aamantu, wa laka aslamtu sajada wajhiya lillazee khalaqahu,wa sawwarahu, wa shaqqa sam'ahu wa basarahu, tabaarakallaahu ahsanul-khaaliqeen. ***(Muslim:771) jo dua' sanad ke saath saabit ho jaaye sajde mein iska padhna afzal hai, ruku' aur sajde mein qur'an padhna mana' hai dekhiye Sahih Muslim:479,480)***

Aap ﷺ sajde ko jaate waqt rafa'yadain nahin karte the.

(Bukhari:738)

Aap ﷺ sajde ki haalat mein apne donon paaon ediyaan milaa dete the aur unka rukh qiblah ki taraf hota tha. ***(Baihaqi:2/116 wa sanadahu sahih wa sahhahu Ibne Khuzaimah:654 wa Ibne Hibbaan, Al-Ehsaan:1933,wal-Hakim(1/228,229) alaa shart-e-shaykhain wa waafiqahuz Zahabi)***

Sajde mein Aap apne donon qadam khade rakhte the.

(Muslim:486, m'a shara Nawwi.)

Aap ﷺ takbeer (Allahu Akbar) kah kar sajde se sar uthhaate. ***(Bukhari:789, Muslim:392)***

Aap ﷺ Allahu Akbar kah kar sajde se sar uthaate aur apna baayan paaon bichhaakar uss par baithh jaate.

(Abu Dawood:730 wa sanadahu sahih)

Aap ﷺ sajde se sar uthaate waqt rafa' ulyadain nahin karte the ***(Al Bukhari:738,Muslim: 22/390)*** *Abdullah Bin Umar رضی اللہ عنہ farmate hain: namaaz mein (Nabi ﷺ ki) sunnat yeh hai ke daayan paaon khada karke bayaan paaon bichha diya jaaye.* ***(Bukhari:827)***

Aap ﷺ sajde se uthh kar (jalse mein) thodi der baithhe rahte. **(Bukhari:818)** *Hattah ke ba'z kahne waala kah deta: "Aap bhool gaye hain."* **(Bukhari:821, Muslim:472)**

Aap jalse mein yeh du'a padhte the:

Rabbighfir lee, Rabbighfir lee.

*(Abu Dawood:**874** wa huwa hadees sahih, Nasai:**1070,1146**, iss rivaayat mein rajalun min bani abas se muraad: Silah bin Zafar hai dekhye musnad At-Tayaalsi (**416**) Abu Hamzah Maula Al-Ansaar se muraad: Talha bin Yazeed hai dekhye tohfatul Ashraaf (**3/58** H:**3395**) wa taqreebut tahzeeb (**8063**) Jalsah mein tashahhud ki tarah ishaarah, jis rivaayat mein aaya hai (Musnad Ahmed:**4/317** H:**19063**) iski sanad Sufyaan (As-sauri) ki tadlees (a'n a'nah) ki wajah se zayeef hai, haafiz Ibne Hibbaan rahimahullah farmaate hain: "Mudalliseen jo siqah wa aadil hain hum unki sirf un hi rivaayaat se hujjat pakadte hain jin mein unhon ne simaa' ki tasreeh ki hai masalan (Sufyaan) Sauri, A'amash, Abu Ishaaq aur in jaise doosre saahib-e- taqwa aimmah (sahih ibne Hibbaan, Al-Ehsaan ma' tahqeeq Shu'aibal Arnaaut **1/161**) Sufyaan Sauri ko haakim nishapuri ne (mudalliseen ki) teesri qism mein kiya hai. (dekhye ma'rifatu Uloomil Hadees:**106**)*

Phir Aap ﷺ takbeer (Allahu Akbar) kah kar (doosra) sajdah karte. **(Bukhari:789, Muslim:28/392)**

Aap ﷺ sajde mein jaate waqt rafa'ulyadain nahin karte the.

(Bukhari:738)

Aap ﷺ donon sajdon ke darmiyaan rafa'ulyadain nahin karte the. **(Muslim:21/390, sajdah karte waqt, sajde se sar uthhaate waqt aur do sajdon ke darmiyaan rafa'ul yadain karna saabit nahin hai.)**

Aap ﷺ jab taaq (pahli ya teesri) raka't mein doosre sajde se sar uthhaate to baithh jaate the. **(Bukhari:823)** *Doosre sajde se Aap ﷺ jab uthhte to baayaan paaon bichhaakar uss par baithh jaate hattah ke har haddi apni jagah par aajaate.* **(Abu Dawood:730 wa sanadahu sahih, Aap ﷺ doosre sajde ke ba'd baithhne ka hukm dete the (sahih Bukhari:6251) neez dekhiye faqrah 17, iss sunnat-e-sahiha ke khilaaf kuchh bhi saabit nahin hai.)**

***Ek** rak'at mukammal ho gayi, ab agar aap ek witr padh rahe*

hain to phir tashauhud, darood aur du'ayein (jin ka zikr aage aaraha hai) padh kar salaam pher lein. ***(ek rak'at par agar salaam phera jaaye to tawarruk karna bhi jaayez hai aur na karna bhi, magar behtar yahi hai ke tawarruk kiya jaaye.(Abu Dawood:730 wa sanadahu sahih)***

Phir Aap ﷺ zameen par (donon haath rakh kar) e'tamaad karte huye (doosri rak'at ke liye) uthh khade hojaate the.

(Bukhari:824, wa ibne Khuzaimah fi sahihihee: 687, Azraq bin Qais (siqah/ At-taqreeb: 302) se rivaayat hai ke main ne (Abdullah) bin Umar رضی اللہ عنہما ko dekha aap namaaz mein apne donon haathon par e'temaad karke khade huye. (Musannaf Ibne Abi Shaibah:1/395 H:3996 wa sanadahu sahih)

Aap ﷺ jab doosri rak'at ke liye khade hote to ***Alhamdulillaahi Rabbil 'Aalameen*** *se qera'at shuru' karte waqt saktah na karte the.* ***(Muslim:599, Ibne Khuzaimah:1603, Ibne Hibbaan:1936)***

Surah Faateha se pahle ***Bismillaahir- Rahmaanir- Raheem*** *padhne ka zikr guzar chuka hai.*

﴿فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ﴾

ki ru se Bismillah se pahle ***A 'oozu billaahi minash-Shaytaanir Rajeem*** *padhna bhi jaayez balke behtar hai.*

Rak'ate oula mein jo tafaaseel guzar chuki hain hadees: "Phir saari namaaz usi tarah kar" ***(Bukhari:6251)*** *ki ru se doosri rak'at bhi isi tarah padhni chaahiye.*

Doosri raka't mein doosre sajde ke ba'd (tashahhud ke liye) baithh jaane ke ba'd Aap ﷺ apna daayan haath daayein ghutne par aur baayaan haath baayein ghutne par rakhte the. ***(Muslim:112/579)***

Aap ﷺ apne daayein haath ki ungliyon se tirpan ka adad (halqah) banaate aur shahaadat ki ungli se ishaarah karte the ***(Muslim:115/580)*** *aur ishaarah karte huye du'a bhi karte the. yeh bhi saabit hai ke Aap ﷺ apne donon haath apni donon raanon par rakhte aur angoothhe ko darmiyaani ungli se milaate (halqah banaate) aur shahaadat ki ungli se ishaarah karte the.* ***(Muslim:113/579)***

Lehaaza donon tarah amal jaayez hai.

Aap ﷺ apni daayein kohni ko daayein raan par rakhte the. **(Abu Dawood:726,957 wa sanadahu sahih, Nasai:1266, ibne Khuzaimah:713 Ibne Hibbaan Al-Ehsaan:1857.)**

Aap ﷺ apni donon ziraayein apni raanon par rakhte the.

(Nasayi:1265 wa huwa hadees sahih bishshawaahid)

Aap ﷺ jab tashahhud ke liye baithhte to shahaadat ki ungli se ishaarah karte the. **(Muslim:115/580)**

Aap ﷺ ungli uthha dete, uske saath tashahhud mein du'a karte the. **(Ibne Majah:912,wa sanadahu sahih, Ibne Hibbaan, Al-Ehsan:1945)**

Aap ﷺ shahaadat waali ungli ko thoda sa jhuka dete the. **(Abu Dawood:991 wa sanadahu hasan, Ibne Khuzaimah:716, Ibne Hibbaan, Al-Ehsaan:1946)**

Aap ﷺ shahaadat waali ungli ko harkat dete (hilaate)rahte the. **(Nasai:1269 wa sanadahu sahih, Ibne Khuzaimah:714.Ibnul Jaarood fil muntaqi:208,Ibne Hibbaan, Al-Ehsaan:1860)**

Tambeeh: Ba'z logon ne ghalat fahmi ki wajah se yeh e'teraaz kiya hai ke "Yuhaarrikuhaa" ka lafz shaaz hai kyun ke use zaayedah bin qudaamah ke elaawah kisi ne bayaan nahin kiya, iska jawaab yeh hai ke: zaayedah bin qudaamah: Saahib-e-sunnah hain. (At-Taqreeb:**1982**) lehaaza unki ziyaadat maqbool hai aur doosre raaviyon ka yeh lafz zikr na karna shuzooz ki daleel nahin kyun ke adm-e-zikr nafi ki zikr ki daleel nahin hota. yaad rahe ke "wala yuharrikuhaa" wali rivaayat (Abu Dawood:**989**, Nasai: (**1271**) Muhammad bin A'jlaan ki tadlees ki wajah se za'yeef hai.)

Aap ﷺ apni tashahhud ki ungli ko qiblah rukh karte aur usi ki taraf dekhte rahte the. **(Nasai:1161, wa sanadahu sahih, Ibne Khuzaimah:719, Ibne Hibbaan, Al- Ehsaan:1943)**

Tambeeh:yeh rivaayat iss matan ke baghair sahih Muslim:116/580 mein mukhtasaran maujood hai.)

Aap ﷺ do rak'aton ke ba'd waale (yani pahle) tashahhud, aur chaar rak'aton ke ba'd waale (aakhiri) tashahhud, donon tashahhudon mein yeh ishaarah karte the.

(Nasai:1162, wa sanadahu sahih)

Tambeeh:laa ilaaha par ungli uthhana aur illallaah par rakh dena kisi

*hadees se saabit nahin hai, balke ahaadees ke umoom se yahi saabit hota hai ke shuru se aakhir tak, halqah banaa kar shahaadat waali ungli uthhaayi jaaye, Rasoolullah ﷺ ne ek shakhs ko dekha jo (Tashahhud mein) do unglyon se ishaarah kar rahaa tha to aap ﷺ ne farmaya: "Ahad Ahad" sirf ek ungli se ishaarah karo **(Tirmezi:3557** waqaala: hasan, Nasai:**1273** wa huwa hadees sahih) iss se yeh bhi saabit huwa ke shuru tashahhud se lekar aakhir tak shahaadat waali ungli uthhaayi rakhni chaahiye.*

Aap ﷺ tashahhud mein darj zel du'a (attahiyaat) sikhaate the:

اَلتَّحِیَّاتُ لِلّٰهِ وَ الصَّلَوَاتُ وَالطَّیِّبَاتُ اَلسَّلامُ عَلَیْکَ اَیُّهَاالنَّبِیُّ وَ رَحْمَةُ اللّٰهِ وَ بَرَکَاتُهُ اَلسَّلامُ عَلَیْنَا وَ عَلٰی عِبَادِ اللّٰهِ الصَّالِحِیْنَ، اَشْهَدُ اَنْ لَّااِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

Attahiyyaatu lillaahi wassalawaatu, wattayyibaatu, assalaamu a'layka(●) 'ayyuhan-Nabiyyu wa rahmatullaahi wa barakaatuhu, assalaamu 'alaynaa wa 'alaa 'ibaadillaahis saaliheen. Ash-hadu allaa ilaaha illallaahu wa ash-hadu anna Muhammadan abduhu wa Rasooluhu.** **(Bukhari:1202 ,Tambeeh: iss mash hoor "At-tahiyaat" ke e'laawah doosre jitne seghe sahih -o-hasan ahaadees se yahaan padhne saabit hain (iske badle) inka padhna jaayez aur mojib-e-sawaab hai.)

*(●Alayka se muraad yahaan haazir nahin balke ghaayeb hai, Abdullah bin Masood رضی اللہ عنہ farmaate hain ke "jab Rasoolullah ﷺ faut ho gaye to hum "Assalaamu alannabi ﷺ " padhte the (Bukhari:**6265**) sahaaba kiraam رضی اللہ عنہم ka "Alayka" ki jagah "A'laa" padhna iski zabardast daleel hai ke "A'layka" se muraad yahaan qata'an haazir nahin hai, yaad rahe ke sahaaba kiraam رضی اللہ عنہم apni rivaayaton ko ba'd wale logon ki ba nisbat ziyaadah jaante hain.)*

Phir Aap ﷺ durood padhne ka hukm dete the.

اَللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَّ عَلٰی آلِ مُحَمَّدٍ، کَمَا صَلَّیْتَ عَلٰی اِبْرَاهِیْمَ وَعَلٰی آلِ اِبْرَاهِیْمَ اِنَّکَ حَمِیْدٌ مَّجِیْدٌ. اَللّٰهُمَّ بَارِکْ عَلٰی مُحَمَّدٍ وَّ عَلٰی آلِ

مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

Allaahumma salli 'alaa Muhammadin wa 'alaa 'aali Muhammadin kamaa sallayta 'alaa Ibraaheema wa 'alaa 'aali Ibraaheema innaka Hameedum Majeed. Allaahumma baarik 'alaa Muhammadin wa 'alaa 'aali Muhammadin kamaa baarakta 'alaa Ibraaheema, wa 'alaa 'aali Ibraaheema innaka Hameedum Majeed.

(Bukhari:3370, Baihaqi fi sunanil kubraa:2/148 H:2856)

Do *rak'atein mukammal ho gayin, ab agar do rak'aton waali namaaz (masalan salaatil fajr) hai. to du'a padh kar donon taraf salaam pherdein aur agar teen ya chaar rak'aton waali namaaz hai to takbeer kah kar khade ho jaayein.*

*(Pahle tashahhud mein durood padhna intehaayi behtar aur mojib-e-sawaab hai, aam dalaayel mein "qooloo" ke saath iska hukm aaya hai ke durood padho, iss hukm mein aakhri tashahhud ya pahle tashahhud ki koyi takhsees nahin hai, neez dekhye sunan Nasai (**4/241** H:**1721**) wassunanul kubraa (**2/499, 500** wa sanadahu sahih) taa hum koyi shakhs pahle tashahhud mein durood na padhe aur sirf attahiyaat padh kar khada ho jaaye to yeh bhi jaayez hai jaisa ke Abdulla bin Masood ﷺ ne Attahiyaat (A'bduhu wa Rasooluhoo tak) sikhaa kar farmaaya: "Phir agar namaaz ke darmiyaan (yani awwal tashahhud) mein ho to khada hwa jaaye"* ***(Musnad Ahmed:1/459 H:4382, wa sanadahu hasan)***

Phir jab Aap ﷺ do rak'atein padh kar uthhte to (uthhte waqt) takbeer (Allahu Akbar) kahte ***(Bukhari:803,Muslim:28/392)*** *aur rafaul'yadain karte.* ***(Bukhari:739) Tambeeh:yeh rivaayat bilkul sahih hai iss par ba'z muhaddiseen ki jarah mardood hai. sunan Abi Dawood (730 wa sanadahu sahih) waghairah mein iske sahih shawaahid bhi hain. walhamdulillah)***

Teesri rak'at bhi doosri rak'at ki tarah padhni chaahiye, siwaaye yeh ke teesri aur chauthi (aakhiri donon) rak'aton mein sirf surah faateha padhni chaahiye,uske saath koyi surat milaani ya nahin milaani? donon tarah jaayez hai.

Agar teen rak'aton waali namaaz (masalan salaatul maghrib) hai to teesri rak'at mukammal karne ke ba'd doosri rak'at ki tarah tashahhud aur durood padh liya jaaye aur du'a (jiska zikr aage aa raaha hai) padh kar donon taraf) salaam pher diya jaaye. ***(Dekhiye safah:68)*** *Teesri rak'at mein agar salaam phera jaaye to tawarruk kar karna chaahiye.*

Agar chaar rak'aton waali namaaz hai to phir doosre sajde ke ba'd baithh kar khada ho jaaye.jaisa ke peechhe guzar chuka hai.

Chauthi rak'at bhi teesri rak'at ki tarah padhe. ***(Y'ani sirf surah faateha hi padhe, surah faateha ke saath koyi aur surat bhi padh le jaisa ke Muslim:(452) ki hadees se saabit hai. (Sahih Bukhari:828)***

Aap ﷺ chauthi rak'at mein tawarruk karte the, tawarruk ka matlab yeh hai ke "namaazi ka daayein kolhe ko daayein pair par iss tarah rakhna ke woh khada ho, aur ungliyon ka rukh qiblah ki taraf ho, neez baayein kolhe ko zameen par tekna aur baayein pair ko phaila kar daayein taraf nikaalna." ***(Alqaamoosul waheed: p 1841)*** *chauthi raka'at mukammal karne ke ba'd At-tahyaat aur durod padhe. phir uske ba'd jo dua' pasand ho (arabi zabaan mein) padh le* ***(Bukhari:835, Muslim: Is par ameerul momineen fil hadees Imam Bukhari رحمه الله ne yeh baab baandha hai ke "Ya'ni "tashahhud ke ba'd jo dua' ikthiyaar kar li jaaye uska baab aur yeh dua' waajib nahin hai.")***

Chand dua'yein darj zail hain jinhein Rasoolullah ﷺ padhte ya hukm dete tha.

اَللّٰهُمَّ اِنِّى اَعُوْذُبِکَ مِنْ عَذَابِ الْقَبْرِ وَ مِنْ عَذَابِ النَّارِ وَ مِنْ فِتْنَةِ الْمَحْيَا وَ الْمَمَاتِ، وَ مِنْ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ

Allaahumma innee 'a'oozu bika min azaabilqabri wa minazabinnaar, wa min fitnatil mahyaa walmamaati, wa min fitnatil-maseehid-dajjaal.

(Bukhari:1377, Muslim:131/588, Rasoolullah ﷺ iss dua' ka hukm dete the (Muslim:130/588) lehaaza yeh dua' tashahhud mein saari dua'on se behtar hai, Taoos (Tabayi) se marvi hai ke woh iss dua' ke baghair namaaz ke

e'aade ka hukm dete the. (Muslim:134/590)

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِکَ مِنْ عَذَابِ الْقَبْرِ وَ اَعُوْذُبِکَ مِنْ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ وَ اَعُوْذُبِکَ مِنْ فِتْنَةِ الْمَحْيَا وَ فِتْنَةِ الْمَمَاتِ، اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِکَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ

Allaahumma innee 'a'oozu bika min azaabil qabri wa 'a'oozu bika min fitnatil maseehid- dajjaali, wa 'a'oozu bika min fitnatil-mahyaa wafitnatil -mamaati. Allaahumma innee 'a'oozu bika minal m'athami walmaghrami. *(Bukhari:832, Muslim:589)*

اَللّٰهُمَّ اِنَّا نَعُوْذُبِکَ مِنْ عَذَابِ جَهَنَّمَ وَاَعُوْذُبِکَ مِنْ عَذَابِ الْقَبْرِ وَ اَعُوْذُبِکَ مِنْ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ وَ اَعُوْذُبِکَ مِنْ فِتْنَةِ الْمَحْيَا وَ الْمَمَاتِ

Allaahumma innaa 'na'oozu bika min azaabi jahannama wa 'a'oozu bika min Azaabilqabri wa 'a'oozu bika min fitnatil maseehid-dajjaali, wa 'a'oozu bika min fitnatil-mahyaa walmamaati. *(Muslim:590)*

اَللّٰهُمَّ اِنِّیْ ظَلَمْتُ نَفْسِیْ ظُلْمًا كَثِيْرًا وَّ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ فَاغْفِرْلِیْ مَغْفِرَةً مِّنْ عِنْدِکَ وَارْحَمْنِیْ اِنَّکَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ

Allaahumma innee zalamtu nafsee zulman katheeran, wa laa yaghfiruz- zunooba illaa Anta faghfir lee maghfiratam min 'indika warhamnee innaka Antal Ghafoorur-Raheem. *(Bukhari:834,Muslim:2705)*

اَللّٰهُمَّ اغْفِرْلِیْ مَاقَدَّمْتُ وَمَااَخَّرْتُ وَمَااَسْرَرْتُ وَمَااَعْلَنْتُ وَمَااَسْرَفْتُ وَمَااَنْتَ اَعْلَمُ بِهٖ مِنِّیْ اَنْتَ الْمُقَدِّمُ وَاَنْتَ الْمُؤَخِّرُ لَااِلٰهَ اِلَّا اَنْتَ

Allaahummaghfir lee maa qaddamtu, wa maa akhkhartu, wa maa asrartu, wa maa 'a'lantu, wa maa asraftu, wa maa Anta 'a'lamu bihi minnee. Antal- Muqaddimu, wa Antal Mu'akhkhiru laa ilaaha illaa Anta. *(Muslim:771)*

In ke elaawah jo du'ayein saabit hain unka padhna jaayez

hai aur mojib-e-sawaab hai masalan Aap ﷺ yeh du'a bakasrat padhte the:

رَبَّنَآ اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْآخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ

Rabbanaa 'aatinaa fid-dunyaa hasanatan wa fil-'aakhirati, hasanatan wa qinaa 'azaaban-naar.

(Bukhari:4522)

Dua' ke ba'd Aap ﷺ daayein aur baayein taraf salaam pher dete the.

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ .اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ

Assalaamu Alaykum wa rahmatullahi. Assalaamu Alaykum wa rahmatullahi.(Muslim:581,582)

*(**Tambeeh:** Abu Ishaaque Al-hamdaani ne* "حدثنی علقمة بن قیس والاسود بن یزید وابوالاحوص" *kah kar sima' ki tasreeh kardi hai, dekhye sunanul kubraa lil baihaqi:**2/177** H:**2974**, lehaaza iss rivaayat par jarah sahih nahin hai, Abu Ishaaq se yeh rivaayat sufyaan sauri waghairah ne bayaan ki hai. walhadulill -aah.agar daayein taraf Assalaamu Alaykum wa rahmatullahi wa barakatuh aur baayein taraf Assalaamu Alaykum wa rahmatullahi kahein to bhi jaayez hai, dekhiye **(Sunan Abi Dawood:997 wa sanadahu sahih)***

Agar Imam namaaz padha raha ho to jab woh salaam pherde to salaam pherna chaahiye, Utbaan Bin Malik ؓ farmaate hain:

"Sallayna ma'annabi ﷺ wa sallama fasallamna heena sallama"

Hum ne Nabi ﷺ ke saath namaaz padhi, jab Aap ﷺ ne salaam phera to humne bhi salaam phera.

*(Bukhari:**838**, Abdullah bin Umar ؓ pasand karte the ke jab imam salaam pher le to muqtadi salaam pherein (Bukhari qablul hadees: **838** ta'leeqan) lehaaza behtar yahi hai ke Imam ke donon taraf salaam pherne ke ba'd hi muqtadi salaam phere, agar imam ke saath saath, peechhe peechhe bhi salaam pher liya jaaye to jaayez hai dekhiye fatahul Bari (**2/323** baab:**153**, usallimu heena usallimul imaam)*

***Yaad rahe ke** "Sahih Namaaz-e-Nabawi ka mukammal tareeqa" ke liye hafiz Zubair Ali Zai ؒ ke maah naamah"Al-hadees" jild:1, shumaarah:1 se madad li gayi hai, jazaahullah khairan)*

Fasl:5

Rozon ka bayaan

"Aye eemaan waalo! tum par (ramzaan ka) rozah farz kar diya gaya hai jis tarah tum se pahle logon par farz kiya gaya tha taake tum parhez gaar ban jaao." (Al-baqarah:183)

Amr bin Murrah Johni ﷛ bayaan karte hain: "Ek aadmi Nabi ﷺ ke paas aaya aur kahne laga: "Aye Allah ke Rasool! agar main gawaahi dun ke Allah ke siwa koyi ma'bood nahin aur Aap Allah ke Rasool hain, paanchon namaazein padhun, zakaat adaa karun aur ramzaan ke roze rakkhun aur us (ki raaton) ka qiyaam karun to mera shumaar kin logon mein hoga? Aap ﷺ ne farmaya: "Siddeeqeen aur shohadaa mein hoga." ***(Ibne Khuzaimah, jame' abwaabu qiaami shahri ramzaana: 2212, Albani ne sahih kaha hai)***

Shaikh Umar Farooq حفظه الله raqam taraaz hain:

"Rozah ek jaame' ibaadat hai aur baik waqt ek musalmaan ki kayi tarah se tarbiyat karta hai, woh shab-o-roz musalsal ek maah zahan-o-fikr ko nikhaarta aur sanwaarta hai aur jis tarah kisi zang aaloodah bartan ko mutawaatir ragad kar saaf suthra banaaya jaata hai, isi tarah rabbe kareem ki rahmat se bandah momin ka zahan-o-fikr paakeezgi haasil karke shaah-e-raah zindagi par rawaan dawaan ho jaata hai."

Mazeed likhte hain:

"Rozah yeh ehsaas paida karta hai ke tum ne apne malik ki raza ke liye tulu'-e-fajr se ghuroob aaftaab tak halaal aur mubaah cheezon se parhez kiya hai to woh baatein jo pahle hi haraam thin bhala kaise jaayez ho jaayeingi? khaane peene ki halaal cheezon se tum ruk gaye ho to kiya zulm aur jhoot aisi haraam baaton mein tum azaad rahoge? agar tumhein thoda sa bhi shu'oor hai aur tumhaare pahlu mein jo dil hai, uss mein haya ki thodi si bhi ramaq hai to phir sharam saari paida hogi aur fauran zulm-o- ziyaadati aur kizb-o-darogh goyi se ruk jaaoge.aisa rozah jis mein khaane

peene se haath to rok liya jaaye magar makr-o-fareb ko jaari rakkha jaaye Allah Ta'ala ko qata'an na pasand hai aur ajr-o-sawaab se woh khaali hai." **(Al-hikmah:page:139,140)**

Ramzaanul Mubarak ke roze

Hadees:1: *Abu Hurairah bayaan karte hain ke beshak Rasoolullah ne farmaya: "paanchon namaazein aur ek juma' doosre juma' tak aur ek ramzaan doosre ramzaan tak darmiyaani muddat ke gunaahon ko mita dene waale hain jab ke bade gunaahon se bacha jaaye.* **(Muslim kitabuttahaarat:550)**

Hadees:2: *Abu Hurairah bayaan karte hain ke Rasoolullah ne farmaya: "jo shakhs ramzaan ka rozah eemaan ke saath aur sawaab ki niyaat se rakkhe to uske pahle gunaah m'aaf kardiye jaate hain."* **(Bukhari, kitabul eemaan:38)**

Yaum-e-'Arafah ka Rozah

Abu Qataadah bayaan karte hain ke beshak Nabi ne farmaya: "mujhe (qawi) ummeed hai ke Arafah ke din rozah rakhne se ek saal ba'd aur ek saal pahle ke gunah mita diye jaate hain." **(Timezi, kitabussaum:759 waqala hadees Abi Qataadah hadees hasan)**

Yaum-e-arafah 9 zil hijjah ke din ko kaha jaata hai.

Imam Tirmezi farmate hain: "ahl-e-ilm ke nazdeek arafah ke din rozah rakhna mustahab hai siwaaye (un logon ke jo) arafah mein maujood hon."

Aayindah saal ke gunahon ko mitaane ka matlab ek to yeh hai ke Allah Ta'ala uski gunaahon se hifaazat karega, doosra matlab yeh hai ke aayindah saal isse jo gunah honge Allah Ta'ala apni rahmat se unhein bhi dho daalega. Wallahu 'Alam bissawaab.

Yaum-e-'Aashoora ka Rozah

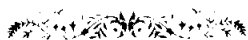
Abu Qataadah bayaan karte hain ke beshak Nabi ne farmaya: "mujhe qawi ummeed hai ke Allah Ta'ala Aashoora ke roze se ek saal pahle ke gunah mu'aaf kar dega."

(Timezi, kitabussaum:752 qaala Albani: sahih)

Yaum-e-aashoora 10 muharram ko kahte hain. doosri ahaadees mein hai ke Nabi ﷺ Makkah se hijrat karke Madinah tashreef laaye to aap ne dekha ke yahoodi 10 muharram ka rozah rakhte hain, Aap ﷺ ne un se poochha: "tum iss din rozah kyun rakhte ho?" to unhon ne kaha: iss din Allah Ta'ala ne Moosa ؑ ko fir'aun se najaat ataa farmaayi thi, iss khushi mein hum rozah rakhte hain. chunaancheh Aap ne bhi 10 muharram ka rozah rakkha phir Aap ne farmaya: "agar main aayindah saal zindah raha to 9 muharram ka rozh (bhi) rakkhunga." **(Muslim, kitabussiyaam:2666)**

Maloom huwa ke 10 muharram ke saath 9 muharram ke roze ko bhi milaana chaahiye taake yahoodi ki mukhaalifat ho jaaye jo asal mqsood hai, baaqi asal rozah to yaum-e-aashoora 10 muharram hi ka hai, 9 muharram ka rozah to sirf yahood ki mukhaalifat ki wajah se hai, lehaaza ehtiyaat bhi isi mein hai ke 10 muharram ke saath 9 muharram ka rozah bhi milaaya jaaye, sirf 9 muharram hi ka rozah rakhna munaasib nahin. isliye ke Rasoolullah ﷺ ne 9 muharram ka rozah nahin balke 10 muharram ka rozah rakkha, 9 muharram ke roze ki sirf khaahish ki thi aur yeh khaahish sirf aur sirf yahood se mukhaalifat ki wajah se ki thi, lehaaza 9 aur 10 muharram donon ke roze rakhne se donon hadeeson par amal ho jaayega aur doosri baat yeh bhi hai ke 10 muharram ka rozah rakhne ki mumaania't bhi kisi hadees mein nahin aayi. Wallahu 'Alam bissawaab.

Maulana Abdul ghafoor Asri likhte hain:

"Rasoolullah ﷺ kisi nek kaam mein bhi yahood-o-nasaara ki mushaabihat pasand nahin farmate the, isi liye aayindah saal daswin muharram ke saath nawin muharram ka rozah rakhne ka azm kiya, to hamein bhi chaahiye ke jab muharramul haraam ka maheena aaye to nawin aur daswin muharram ke do roze rakkhein." **(Tohfa-e-ramzaan)**

Fasl:5

Hajj wa Umrah ka Bayaan

Allah Ta'ala ne farmaya hai:

"logon par baitullah ka hajj karna farz hai, uss shakhs ke liye jo raaste ki istetaa'at rakkhe aur jo koyi inkaar kare to (sun lo) beshak Allah jahaan waalon se be niyaaz hai." **(Aal-e-Imran:97)**

Abu Hurairah ﷺ bayaan karte hain: "hamein Rasoolullah ﷺ ne khutbah diya aur farmaya: "logo! tum par hajj farz kiya gaya hai lehaaza hajj karo" ek aadmi ne poochha: "ya Rasoolallah! kiya har saal hajj karein?" Rasoolullah ﷺ khaamoosh rahe hatta ke sahaabi ne teen martabah yahi sawaal kiya tab Aap ﷺ ne farmaya "agar main haan kah deta to tum par har saal hajj karna farz ho jaata aur tum yeh na kar sakte." phir farmaya:"jo cheez main tumhein bataana chhod dun uss baare mein tum mujh se sawaal na karo, tumse pahle log apne ambiya se ziyaadah sawaal karne aur un mein ikhtelaaf karne ki wajah se halaak huye, lehaaza jab main tumhein kisi baat ka hukm dun to hasb-e- iste taa'at uss par amal karo aur jab kisi cheez se mana karun to ruk jaao (sawaal-o-jawaab mat kiya karo)." **(Muslim, kitabul hajj:3257)**

Saabit huwa ke zindagi mein sirf ek martabah baitullah ka hajj karna farz hai lekin uss par jo istetaa'at rakkhe, agar kisi ke paas iste'taa'at nahin hai to uss par hajj karna farz nahin.

Iste'taa'at ke baare mein mufassir-e-qur'an maulana Abdur Rahman kailaani ﷺ likhte hain:

"Istetaa'at se muraad yeh hai ke baitullah shareef jaane aur waapas aane ka kharch uske paas maujood ho aur iss safar hajj mein apni apne ghar se ghair maujoodgi ke dauraan ahl-e-khaana ko mamool ke mutaabiq kharch de kar jaaye neez raastah pur khatrah na ho ya'ni use apni jaan-o-maal ka khatrah na ho aur uski jismaani sehat iss qaabil ho ke hajj aur safar-e-hajj ki mushkilon ko bardaasht kar sakta ho. agar kisi ke paas hajj ka aur ahl-e-khaana ka kharch maujood ho aur raastah bhi pur amn ho magar jismaani sehat saath na de

sakti ho to kisi tandurust shakhs se apni taraf se hajj karwa sakta hai jo pahle khud apna fareezah -e-hajj adaa kar chuka ho. jo shakhs masnoon tareeqa aur sharayi' taqaazon ke ai'n mutaabiq mukammal hajj kare to uske gunaah bhi Allah Ta'ala mu'aaf farma deta hai." **(Tayseerul Qur'an)**

Hajj

Hadees:1: Abu Hurairah ﷺ bayaan karte hain ke Rasoolullah ﷺ ne farmaya: "jis ne hajj kiya aur uss mein koyi fahash baat aur buraayi ka kaam na kiya to uske pichhle gunaah bakhsh diye jaate hain." **(Tirmezi,kitabul hajj:811 waqaala hadees Abi Hurairah hadees hasan sahih)**

Hadees:2: Amr bin Aas ﷺ bayaan karte hain ke main Rasoolullah ﷺ ki khidmat mein haazir huwa aur kaha: apna daayan haath aage kijiye taake main aap ki bai'a karun. Nabi ﷺ ne apna daayan haath aage kiya to main ne apna haath peechhe kheench liya, Nabi ﷺ ne poochha: "Aye Amr! kiya huwa?" main ne kaha: ek shart rakhna chaahta hoon. Aap ﷺ ne farmaya: kaunsi shart rakhna chaahta hai?" main ne kaha: (gunaahon ki) maghfirat ki. tab Aap ﷺ ne farmaya: "Aye Amr! kiya tujhe maloom nahin ke beshak islam pichhle tamaam gunaahon ko mitaa deta hai aur beshak hijrat bhi pichhle gunaahon ko mitaa deti hai aur beshak hajj bhi gunaahon ko mitaa deta hai."

(Bukhari, kitabul eemaan:321)

Hadees:3: Abu Hurairah ﷺ bayaan karte hain ke main ne Nabi ﷺ ko yeh farmate huye suna: "jisne Allah ke liye hajj kiya aur uss mein koyi fahash baat aur buraayi ka kaam na kiya to woh uss din ki tarah gunaahon se paak hokar waapas lautega jis din use uski maan ne janam diya tha."

(Bukhari, Kitabul Manaasik:1521)

Allah ke liye hajj ka matlab yeh hai ke hajj karne waale ka maqsad sirf aur sirf Allah Ta'ala ke hukm ki baja aawari aur uski raza wa khushnudi ho.

Rafasa: yeh ek aisa jaame' kalimah hai jis mein har qism ki

laghw aur behoodah baat daakhil hai hatta ke biwi ke saath sohbat ka zikr karna aur iss qism ki baat ka aankh ya haath se ishaarah karna bhi daakhil hai.

Fisq: *yeh bhi ek aisa kalimah hai jo Allah Ta'ala ki har tarah ki na farmaani ko shaamil hai.*

Hajr-e-Aswad aur Rukn-e-Yamaani ko chhoona

Hadees:1:*Ibne Umar ﷺ bayaan karte hain ke main ne Rasoolullah ﷺ ko yeh farmate huwe suna: "in donon (pattharon) ko chhoona gunaahon ko mitaata hai."*

(Ibn-e-Khuzaimah, kitabul manaasik:2729, Qaala ALbani: isnaadahu hasan sahih lighairihi)

Hajr-e-Aswad aur rukn-e-yamaani ko chhoona hajj ka ek aham rukn hai aur iss hadees mein in donon pattharon ko chhoone ki fazeelat bayaan ki gayi hai.

Hadees:2:*Janaab Ibne Ubaid bin Umair apne baap se bayaan karte hain ke Ibne Umar ﷺ do ruknon (hajr-e-aswad wa rukn-e-yamaani) par badi der tak thhahre rahte the, main ne un se kaha: Abu Abdur Rahmaan! (Ibne Umar ki kunniyat hai) Aap in donon ruknon par jis shiddat ke saath thhaharte hain main ne kisi sahaabi ko yahaan aise thhaharte nahin dekha? unhon ne farmaya: main aise kyun na karun jab ke main ne suna ke Rasoolullah ﷺ ne farmaya: "un donon ruknon ko chhoona gunaahon ka kaffaarah hai." (mazeed) farmate hain ke main ne Rasoolullah ﷺ ko yeh farmate huye suna: "jis ne baitullah ke saat (7) chakkhar lagaaye aur unhein achchhi tarah shumaar kiya to uske liye ghulaam azaad karne ke baraabar sawaab hai." (mazeed) farmate hain ke main ne suna Aap ﷺ ne farmaya: "Tawaaf karne waala) apna qadam nahin rakhta aur na uthhaata hai magar Allah Ta'ala uske badle mein ek gunaah mita deta hai aur uske liye ek neki likkhi jaati hai."* ***(Tirmezi, kitabul hajj:959, qaala Albani: sahih)***

Umrah

Hadees:1: Abu Hurairah ﷺ bayaan karte hain ke beshak Rasoolullah ﷺ ne farmaya: "ek umrah doosre umrah tak darmiyaan ke gunaahon ko mita deta hai aur hajj-e-mabroor ka badla jannat ke siwa aur kuchh nahin hai." **(Bukhari, kitabul Umrah:1773)**

Hajj-e-mabroor uss hajj ko kahte hain jo sirf Allah ki raza ke liye halaal kamaayi se sunnat ke mutaabiq ada kiya jaaye neez ladaayi jhagde aur fahash goyi se paak ho.

Hadees:2: Abdullah bin Masood ﷺ bayaan karte hain ke Rasoolullah ﷺ ne farmaya: "hajj aur umrah ek doosre ke ba'd karo kyun ke yeh donon tang dasti aur gunaahon ko aise mita dete hain jaise (aag ki) bhatti lohe aur sone aur chaandi ke zang ko door karti hai aur hajj-e-mabroor ka sawaab jannat ke siwa aur kuchh nahin."

Allah Ta'ala ne farmaya hai:"Aur Allah hi ke liye hajj aur umrah pura karo" **(Al-baqarah:194)**

Iss aayat mein jis tarah hajj ka hukm diya gaya hai waise hi umre ka bhi diya gaya hai, yahi wajah hai ke aksar ulama ne puri zindagi mein ek dafa' umrah karna wajib qaraar diya hai. Imamul muhaddiseen imam Bukhari ﷺ ne apni sahih mein "kitabul umrah" ke tehat jo baab baandha hai woh hai "baabu wajoobil umrati wa fazliha" imam Bukhari ki iss tabweeb se bhi umre ka wajib hona saabit ho raha hai.

Ustaaz-e-mohtaram Ash-shaikh Mubashshir Ahmad Rabbani حفظہ اللہ iss masale ke mutaabiq raqam taraaz hain:

"Umrah bhi pahli baar bande par waajib hai, Abdullah bin Umar ﷺ bayaan karte hain: "Koyi shakhs aisa nahin magar uss par hajj aur umrah zaroori hai." Abdullah bin Abbas ﷺ ne bhi farmaya: "Allah Ta'ala ki kitab mein hajj ke saath umre ka bhi zikr hai, jaisa ke farmaya: "hajj aur umrah pura karo." **(Al-baqarah:194)**

Imam Bukhari ﷺ ne sahihul bukhari "kitabul umrah, baabu wajoobil umrati wa fazliha" qaayem karke yeh aasaar zikr kiye hain aur samjhaya hai ke umrah waajib hai."

(Tafheem-e-deen, page:274)

Fasl:7

Shahaadat ka Bayaan

Allah Ta'ala ne farmaya:

"Aur jo log Allah ki raah mein qatl kardiye jaayein unhein murdah mat kaho balke woh to zindah hain lekin tumhein (iss zindagi ka) sho'oor nahin."**(Al-Baqarah:154)**

Bara bin 'Aazib ؓ bayaan karte hain: Rasoolullah ﷺ ki khidmat mein ek zerah posh aadmi haazir huwa aur usne kaha: aye Allahl ke Rasool! main pahle jung karun ya islam qubool karun? Aap ﷺ ne farmaya: "pahle islam qubool karo phir jung karna" chunaancheh woh shakhs pahle islam mein daakhil huwa phir usne jung ki aur (ladte huye) shaheed ho gaya. Rasoolullah ﷺ ne farmaya: (usne) amal kam kiya lekin ajr bahut ziyaadah paa liya." **(Bukhari, kitabul jihaad:2808)**

Allah Ta'ala shaheed hone waale shakhs ke saare gunaah mu'aaf kar deta hai kyun ke Allah ke raaste mein shaheed hone waala apni gardan katwa kar talwaar ki nok par uchhalte huye khoon se yeh gawaahi deta hai ke aye malik-e-arzo sama! teri zaat ek hai, tere siwa koyi mabood barhaq nahin hai aur islam sachcha deen hai.

Allah ki Raah mein Shaheed hona

Hadees:1: Abdullah bin Amr bin Aas ؓ bayaan karte hain ke *Rasoolullah ﷺ ne farmaya: "Allah Ta'ala shaheed ke saare gunah mu'aaf kar deta hai siwaaye qarz ke."*

(Muslim,kitabul imarah:4883)

Hadees:2: Abu Qataadah ؓ bayaan karte hain ke Rasoolullah *ﷺ logon mein khutbah dene ke liye khade huye to farmaya: "Allah Ta'ala ki raah mein jehaad karna aur Allah par eemaan laana tamaam a'amaal mein se afzal amal hai." to ek aadmi khada huwa, usne kaha: aye Allah ke Rasool! yeh batlaayiye ke agar main Allah ki raah mein shaheed ho jaaun to mujh se meri khataayein mu'aaf kardi jaayeingi? Rasoolullah ﷺ ne farmaya: "haan! agar tu Allah ki raah*

mein shaheed ho gaya iss haal mein ke tu sabr karne waala sawaab ki niyyat rakhne waala, aage badh kar (dushman par) hamlah karne waala ho na ke peethh dikhaane waala." phir Rasoolullah ﷺ ne farmaya: "tune kaise kaha tha?" usne (sawaal dohraate huye) kaha:yeh batlaaiye agar main Allah ki raah mein shaheed ho jaaun to kiya mujh se meri ghaltiyan m'aaf kar di jaayeingi? to Rasoolullah ﷺ ne farmaya: "haan! (mu'aaf kardi jaayeingi lekin) jab tu sabr karne waala, sawaab ki niyyat rakhne waala, aage badh kar (dushman par) hamlah karne waala ho na ke peethh dikhaane waala siwaaye qarz ke kyun ke Jibrayeel عليه السلام ne mujhe (abhi abhi) yeh baat bataayi hai."

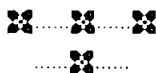
(Muslim,kitabul imarah:4880)

Iss hadees ki sharah karte huye mufassir-e-qur'an hafiz salahuddin Yusuf حفظه الله likhte hain: "iss mein ek to shahaadat ka azeem ajr-o-sawaab bayaan kiya gaya hai ke woh insaan ki kotaahiyon ka kaffaarah ban jaati hai, lekin uske saath uski chaar shartein bhi bayaan ki hain jo hadees mein mazkoor hain, unke baghair koyi shahaadat indallah maqbool nahin. huqooqul ibaad m'aaf nahin honge jaise qarz hai, isi tarah kabeerah gunah bhi khalis taubah ke baghair mu'aaf nahin hote albattah qarz ke baare mein ba'z ulamaa ne yeh kahaa hai ke qarz se muraad woh qarz hai jo taaqat rakhne ke baa wajood adaa na kiya ho, taa hum jis qarz ki baabat adaayegi ki sahih niyyat ho lekin adm-e- iste'taa'at ki wajah se adaayegi mein taakheer ho gayi ho hatta ke woh maut se hum kinaar ho gaya to Allah Ta'ala ke fazl-o-karam se ummeed hai ke woh m'aaf farma dega aur qarz khaah ko bhi Allah Ta'ala apni taraf se raazi farmayega. ba'z ahaadees se bhi iss mazmoon ki taayid hoti hai."

(Riyazussaaliheen:2/184, Darussalam)

Hadees:3: *Abdullah bin Amr رضي الله عنه bayaan karte hain ke beshak Nabi ﷺ ne farmaya: "Allah Ta'ala ki raah mein shaheed hona har cheez ka kaffarah ban jaata hai siwaaye qarz ke".*

(Muslim, kitabul imarah:4884)

***Hadees:4:**Utbah bin Abdus Sulami ؓ jo Nabi ﷺ ke sahaabi hain bayaan karte hain ke beshak Rasoolullah ﷺ ne farmaya: "Allah ki raah mein qatl hone waale log teen (qism ke) hote hain:ek woh shakhs jis ne Allah ke raaste mein apni jaan aur maal ke saath jehaad kiya yahaan tak ke jab dushman se mud bhed huyi to ladta huwa shaheed ho gaya, pas yeh aazmaaya huwa shaheed Allah Ta'ala ki jannat mein uske arsh ke neeche hoga. Ambiya ؑ sirf nubuwwat ki wajah se isse ek darjah afzal honge aur ek woh shakhs jo apni kotaahiyon aur gunaahon ki wajah se bahut dara huwa hai, usne apni jaan-o-maal ke saath Allah Ta'ala ki raah mein jehaad kiya yahaan tak ke jab dushman se muqablah huwa to ladte huye shaheed ho gaya. yeh shahaadat bhi khaalis hai jo uske gunaahon aur ghaltiyon ko mita degi kyun ke talwaar (shahaadat) gunaahon ko mita dene waali cheez hai aur yeh shakhs jannat ke jis darwaaze se chaahega daakhil ho sakega. jannat ke 8 darwaaze hain aur jahannam ke 7 saat darwaaze hain. ba'z darwaaze doosre darwaazon se afzal hain aur ek woh shakhs jo munaafiq hai, usne bhi apni jaan-o-maal le kar Allah ki raah mein jehaad kiya yahaan tak jab dushman se muqaablah huwa to lad kar qatl ho gaya, yeh shakhs jahannami hai kyun ke talwaar nifaaq ko nahin mitaati".*

Fasl:8

Masnoon Azkaar

Allah Ta'ala ne farmaya hai:

"Aye eemaan waalo! Allah ko kasrat se yaad karo aur subah shaam uski tasbeeh bayaan karo." **(Al-Ahzab:41,42)**

Abdullah bin Bisr ؓ bayaan karte hain: "ek shakhs ne arz kiya: "aye Allah ke Rasool! islam ke ahkaam bahut ziyaadah hain (sab ko main yaad nahin rakh sakta) lehaaza mujhe koyi aasaan si cheez bataa dein jis par main amal karun?" Aap ﷺ ne farmaya: "teri zabaan hameshah Allah ke zikr se tar rahni chaahiye." **(Tirmezi, kitabud'dawaat:3375, woqaale haaza hadees hasan)**

Tasbeeh, Takbeer, Tahleel

Hadees:1:*Abu Hurairah ؓ bayaan karte hain ke Rasoolullah ﷺ ne farmaya:"jo shakhs har namaaz ke ba'd* **33** *martabah Subhaanallah,* **33** *martabah Alhamdulillah aur* **33** *martabah Allahu Akbar kahe to yeh* **99** *(kalimaat) honge aur pura* **100** *yun karein:*

لاإِلٰـهَ إِلَّااللهُ وَحْـدَهُ لَاشَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَعَلىٰ كُلِّ شَيْءٍ قَدِيْرٌ

Laa ilaaha illallaahu wahdahu laa shareeka lahu, lahul-mulku wa lahul-hamdu, wa Huwa 'alaa kulli shay'in Qadeer.

Nahin koyi ma'bood magar Allah, woh akela hai, uska koyi shareek nahin, usi ki baadshaahat hai aur usi ke liye tamaam ta'reefein hain aur woh har cheez par qaadir hai."

to uske gunah mu'aaf kar diye jaate hain agarcheh woh samandar ke jhaag ke baraabar hi kyun na hon."

(Muslim, kitabul Masajid:1352)

Hadees:2:*Abu Zar ؓ bayaan karte hain ke beshak Rasoolullah ﷺ ne farmaya: "jo shakhs subah ki namaaz ke ba'd donon paun modne ki haalat mein bolne se pahle 10 martabah yeh (dua') padhe:*

لاإِلٰـهَ إِلَّااللّٰهُ وَحْــدَهُ لَاشَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِ وَيُمِيتُ وَهُوَعَلٰى كُلِّ شَيْءٍ قَدِيرٌ

Laa ilaaha illallaahu wahdahu laa shareeka lahu, lahul-mulku wa lahul-hamdu, yuhyee wa yumeetu,wa Huwa 'alaa kulli shay'in Qadeer.

"Allah ke siwa koyi ma'bood nahin, woh apni zaat aur sifaat mein akela hai, koyi uska shareek nahin, saara mulk (dunya wa aakhirat) usi ka hai aur usi ke liye tamaam ta'reefein hain, wahi zindah karta hai aur wahi maarta hai, woh har cheez par qaadir hai."

Uske liye 10 nekiyaan likkhi jaayeingi, 10 buraayiyaan mitaa di jaayeingi aur jannat mein 10 darje baland kiye jaayeinge aur pura din shaytaan se aur makroohaat se mahfooz rahega aur uss din shirk ke elaawah koyi aur gunah use na pahunchega." ***(Tirmezi, kitabudda'waat:3474, waqaala: haaza hadees hasan sahih)***

Hadees:3: *Ammaarah bin Shabeeb ﷺ bayaan karte hain ke Rasoolullah ﷺ ne farmaya: "jis shakhs ne (namaaz) maghrib ke ba'd yeh dua' 10 martabah padhi:*

لاإِلٰـهَ إِلَّااللّٰهُ وَحْــدَهُ لَاشَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِ وَيُمِيتُ وَهُوَعَلٰى كُلِّ شَيْءٍ قَدِيرٌ

Laa ilaaha illallaahu wahdahu laa shareeka lahu, lahul-mulku wa lahul-hamdu, yuhyee wa yumeetu,wa Huwa 'alaa kulli shay'in Qadeer.

To Allah Ta'ala uske liye muhaafiz (farishta) muqarrar farma deta hai jo subh tak shaytaanon se uski hifaazat karta hai aur Allah Ta'ala uske liye jannat waajib kar dene waali 10 nekiyaan likh deta hai aur halaak kardene waali 10 buraayiyaan mita deta hai aur use 10 eemaandaar ghulaamon ko azad karne ke baraabar sawaab milta hai."

(Tirmezi, kitabudda'waat:3534 wa qaala haaza hadees hasan)

Hadees:4: *Anas bin Malik ﷺ bayaan karte hain ke beshak*

Nabi ﷺ ek darakht ke paas se guzre jiske patte sookhe huye the, Aap ﷺ ne uss par chhadi maari jis se uss darakht ke patte jhad gaye to Aap ﷺ ne farmaya:

اَلْحَمْدُلِلّٰهِ وَ سُبْحَانَ اللّٰهِ، وَلَااِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ.

Alhamdu lillaahi, wa Subhaanallaahi, wa laa ilaaha illallaahu, wallaahu Akbar.

"yeh (mazkoorah baala kalimaat) bande ke gunah iss tarah giraa dete hain jis tarah iss darakht se patte gire hain.

(Tirmezi, kitabudda'waat:3533, qaala Albani: hasan)

Hadees:5: *Abu Hurairah ؓ bayaan karte hain ke beshak Rasoolullah ﷺ ne farmaya: "jis shakhs ne* سُبْحَانَ اللّٰهِ وَبِحَمْدِهِ، ***Subhaanallaahi wa bihamdihi"*** *din mein* ***100*** *martabah kaha uske gunaah mu'aaf kar diye jaate hain agarcheh samandar ki jhaag ke baraabar hi kyun na hon."*

(Bukhari, kitabudda'waat:6405)

Hadees:6: *Abu Hurairah ؓ bayaan karte hain ke beshak Rasoolullah ﷺ ne farmaya: "jis shakhs ne yeh dua' ek din mein 100 dafa' padhi:*

لَااِلٰهَ اِلَّااللّٰهُ وَحْدَهُ لَاشَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَعَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

Laa ilaaha illallaahu wahdahu laa shareeka lahu, lahul-mulku wa lahul-hamdu, wa Huwa 'alaa kulli shay'in Qadeer.

to use ***10*** *ghulaam azaad karne ke baraabar sawaab milega, uske liye 100 nekiyan likkhi jaayeingi aur uski 100 buraayiyaan mita di jaayeingi aur uss din woh shaam tak ke liye shaytaan ke asar se mahfooz rahega aur koyi shakhs uss din isse behtar kaam karne waala nahin samjha jaayega siwaaye uss shakhs ke jo isse ziyaadah amal kare."*

(Bukhari, kitabudda'waat:6403)

Hadees:7: *Sa'd (bin Waqaas) ؓ bayaan karte hain ke hum Rasoolullah ﷺ ke paas the ke Aap ﷺ ne farmaya: "kiya tumhaara ek rozaanah 1000 nekiyaan kamaane se aajiz aa gaya hai?" Aap ﷺ ke paas baithhne waalon mein se kisi*

shakhs ne poochha: woh ek 1000 nekiyan kaise kamaaye? Aap ﷺ ne farmaya: 100 martabah "**Subhaanallah**" padhe to uske liye 1000 nekiyaan likkhi jaayegi aur 1000 gunaah m'aaf kar diye jaayenge." **(Muslim, kitabuzzikr:6852)**

Hadees:8: Abdullah bin Amr رضی اللہ عنہ bayaan karte hain ke Rasoolullah ﷺ ne farmaya: "ahl-e-zameen mein se jo shakhs yeh kalimaat

لَاإِلٰهَ إِلَّا اللّٰهُ وَاللّٰهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ.

laa ilaaha illallaahu wallaahu Akbar, Laa hawla wa laa quwwata illaa billaah. kahta hai to uske tamaam gunah mu'aaf kar diye jaate hain agarcheh samandar ki jhaag ke baraabar hi kyun na hon."**(Tirmezi, kitabudda'waat:3460 wa qaala: haaza hadees hasan)**

Hadees:9: Abu Hurairah رضی اللہ عنہ aur Abu Sayeed رضی اللہ عنہ bayaan karte hain ke Nabi ﷺ ne farmaya: "Allah Ta'ala ne kalaam mein se chaar kalimaat ko chuna hai:

سُبْحَانَ اللّٰهِ، وَالْحَمْدُلِلّٰهِ، وَلَاإِلٰهَ إِلَّا اللّٰهُ وَاللّٰهُ أَكْبَر

Subhaanallaahi walhamdu lillaahi wa laa ilaaha illallaahu wallaahu Akbar. jo "Subhaanallah" padhta hai uske liye 20 nekiyaan likh di jaati hain aur 20 gunaah mu'aaf kar diye jaate hain aur jo "Allahu Akbar" padhe uske liye bhi yahi sawaab hai aur jo"Laa ilaaha illallah" padhe uske liye bhi yahi sawaab hai aur jo sachche dil se "Alhamdulillahi Rabbil Aalameen" padhe uske liye 30 nekiyan likh di jaati hain aur 30 gunah uske mu'aaf kar diye jaate hain."**(Hakim, kitabuddua' wattakbeer:1/513, raqam:1886 waqaala: haaza hadees sahih ala shart-e-muslim wa waafiqahu Azzahabi)**

Suratul Mulk ki Tilaawat

Abu Hurairah رضی اللہ عنہ bayaan karte hain ke Rasoolullah ﷺ ne farmaya: "qur'an majeed ki ek 30 aayaton waali surat aisi hai jis ne ek aadmi ki (Allah ke haan) sifaarish ki yahaan tak ke uski bakhshish kardi gayi aur woh surat "Tabaarakallazi bi yadihil mulk" hai."

Fasl:9

Dua'on ka bayaan

Allah Ta'ala ne farmaya: "aur tumhaare rab ne farmaya hai: "mujhse du'a karo main tumhaari du'a ko qubool karunga, beshak jo log meri ibaadat (karne) se takabbur karte hain woh anqareeb zaleel ho ka jahannam mein daakhil honge."

Abu Hurairah ﷺ bayaan karte hain ke Nabi ﷺ ne farmaya: "Allah ke nazdeek du'a se ziyaadah qaabil-e-qadr koyi cheez nahin hai." **(Tirmezi, kitabudda'waat:3370 waqaala: haaza hadees hasan)**

Allah Ta'ala ko du'a se badh kar koyi cheez mahboob nahin hai. kyun ke dua' Allah Ta'ala se maangna bhi hai aur uski ibaadat bhi, dua' karne se insaan apni muraad bhi paa leta hai aur Allah Ta'ala ki ibaadat bhi kar leta hai. dua' ek aisi ibaadat hai ke jiske liye koyi din ya waqt muqarrar nahin hai. dua' Allah Ta'ala ka qurb haasil karne ka behtareen zariah' hai. jab bandah apne par war digaar ko khuloos dil ke saath pukaarta hai to Allah Ta'ala na sirf bande ko woh cheez ataa karta hai jis ka woh taalib tha balke uske saath uske gunah bhi mu'aaf kar deta hai.

Majlis se uthhne ki dua'

Hadees:1:*Abu Hurairah ﷺ bayaan karte hain ke Rasoolullah ﷺ ne farmaya: jo shakhs aisi majlis mein baithhe jis mein fuzool wa be hoodah baatein hon to woh majlis se uthhne se pahle:*

سُبْحٰنَکَ اللّٰھُمَّ وبِحَمْدِکَ اَشْھَدُاَنْ لَّااِلٰہَ اِلَّااَنْتَ اَسْتَغْفِرُکَ وَاَتُوْبُ اِلَیْکَ

Subhaanaka Allaahumma wa bihamdika, ash-hadu allaa ilaaha illaa Anta, astaghfiruka wa atoobu ilayka.

"Aye Allah! tu apni hamd ke saath paak hai. main gawaahi deta hoon ke tere siwa koyi ma'bood nahin, main tujhse mu'aafi chaahta hoon aur teri taraf ruju' karta hoon." bandah yeh dua' padhe to uski uss majlis ki be hoodah wa fuzool baatein mu'aaf kardi jaati hain." **(Tirmezi, kitabudda'waat:3433,**

waqaala haaza hadees hasan sahih)

Hadees:2:*Abu Barzah Aslami ﷺ bayaan karte hain ke Rasoolullah ﷺ jab aakhir mein majlis se uthhne ka iraadah karte to farmate:*

سُبۡحٰنَکَ اللّٰھُمَّ وَبِحَمۡدِکَ اَشۡھَدُاَنۡ لَّااِلٰہَ اِلَّااَنۡتَ اَسۡتَغۡفِرُکَ وَاَتُوۡبُ اِلَیۡکَ

Subhaanaka Allaahumma wa bihamdika, ash-hadu allaa ilaaha illaa Anta, astaghfiruka wa atoobu ilayka.

to ek shakhs ne arz kiya:aye Allah ke Rasool! pahle to aap yeh dua' nahin padhte the? to Aap ﷺ ne farmaya: "yeh kaffaarah hai (un gunahon ka) jo majlis mein huye." ***(Abu Dawood, kitabul adab:4859, Qaala Albani hasan sahih)***

Hadees:3:*Aayeshah ﷺ bayaan karti hain ke Rasoolullah ﷺ jab kisi majlis mein baithhte ya namaaz padhte to kuchh kalimaat padhte, main ne un kalimaat ke muta'alliq daryaaft kiya to Aap ﷺ ne farmaya: "agar koyi khair ki baat (majlis mein) ki ho to (in kalimaat ke padhne se) qiyaamat tak uss par mohar lag jaayegi, agar koyi ghalat baat ki ho to uske liye kaffaarah hai (m'aafi ka sabab honge. woh kalimaat yeh hain)*

سُبۡحٰنَکَ اللّٰھُمَّ وَبِحَمۡدِکَ اَسۡتَغۡفِرُکَ وَاَتُوۡبُ اِلَیۡکَ

Subhaanaka Allaahumma wa bihamdika,

Baazaar mein daakhil hone ki dua'

Abdullah bin Umar ﷺ bayaan karte hain ke beshak Rasoolullah ﷺ ne farmaya: "jo shakhs baazaar mein daakhil hote waqt yeh dua' padhe:

لَااِلٰـہَ اِلَّااللّٰہُ وَحۡـدَہٗ لَاشَرِیۡکَ لَہٗ لَہُ الۡمُلۡکُ وَلَہُ الۡحَمۡدُ یُحۡیِ وَیُمِیۡتُ

وَھُوَحَیٌّ لَّا یَمُوۡتُ بِیَدِہِ الۡخَیۡرُوَھُوَعَلٰی کُلِّ شَیۡءٍ قَدِیۡرٌ

Laa ilaaha illallaahu wahdahu laa shareeka lahu, lahul-mulku wa lahul-hamdu, yuhyee wa yumeetu, wa Huwa yayyun laa yamootu, biyadihil-khayru, wa Huwa 'alaa kulli shay'in Qadeer.

(Allah ke siwa koyi mabood nahin, woh akela hai, uska koyi

shareek nahin, baad shaahi bhi usi ke liye hai aur tamaam ta'reefein bhi usi ke liye hain, wahi zindah karta hai wahi maarta hai usi ke haath mein bhalaayi hai aur woh har cheez par qudrat rakhne waala hai) to Allah Ta'ala uske liye 10 laakh nekiyaan likh deta hai aur 10 laakh burayiyaan mita deta hai aur uske 10 laakh darjaat buland karta hai."

Khaana khaane ke ba'd aur naya kapda pahanne ki dua'

Aans ﷺ bayaan karte hain ke beshak Rasoolullah ﷺ ne farmaya: "jis shakhs ne khaana khaaya phir yeh dua' padhi:

اَلْحَمْدُلِلّٰهِ الَّذِىْ اَطْعَمَنِىْ هٰذَا وَرَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِّنِّىْ وَلَا قُوَّةٍ

Alhamdu lillaahil-lazee 'at'amnee haazaa, wa razaqaneehi, min ghayri hawlim minnee wa laa quwwatin.

(tamaam ta'reefein uss Allah ke liye hain jis ne mujhe yeh khaana khilaaya aur jis ne mujhe baghair taaqat aur quwwat ke yeh rizq diya) to uske agle pichhle gunah m'aaf kar diye jaate hain aur jis shakhs ne naya kapda pahan kar yeh dua' padhi:

اَلْحَمْدُلِلّٰهِ الَّذِىْ كَسَانِىْ هٰذَاالثَّوْبَ وَرَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِّنِّىْ وَلَا قُوَّةٍ

Alhamdu lillaahil-lazee kasaani haadhadhauba wa razaqaneehi, min ghayri hawlim minnee wa laa quwwatin.

"(Tamaam ta'reefein uss Allah hi ke liye hai jis ne mujhe yeh kapda pahnaaya aur jis ne meri taaqat aur quwwat ke baghair mujhe (iss kapde ka rizq diya) to uske agle pichhle gunaah mu'aaf kardiye jaate hain."

Du'a-e-Istaghfaar

(Bilal bin Yasaar bin Zaid farmate hain mujhe mere waalid ne) mere dada (zaid) se bayaan kiya unhon ne Nabi ﷺ ko yeh farmate huye suna: "jo shakhs yeh dua' padhe......

اَسْتَغْفِرُاللّٰهَ الَّذِیْ لَا اِلٰهَ اِلَّا هُوَ الْحَیُّ الْقَیُّوْمُ وَاَتُوْبُ اِلَیْهِ.

'Astaghfirullaahal-lazee laa ilaaha illaa Huwal-Hayyul-Qayyoomu wa atoobu ilayhi.

(Main Allah se bakhsish maangta hoon, jiske siwa koyi mabood nahin, wahi zindah aur qaayem rahen waala hai, main usi ki taraf ruju' karta hoon) to Allah Ta'ala use mu'aaf kar deta hai agarcheh woh maidaan-e-jung hi se kyun na bhaaga ho."

Fasl:10

Taubah wa Istaghfaar ka Bayaan

Allah Ta'ala ne farmaya:

"Aye eemaan waalo! Allah ki taraf khaalis taubah karo, ummeed hai ke tumhaara rab tumse tumhaari buraayiyaan door karde aur tumhein un baaghaat mein daakhil kare jinke neeche se nahrein jaari hain, uss din Allah Ta'ala (apne) Nabi ko aur jo log uske saath eemaan laaye ruswa nahin karega, unka noor unke saamne aur unke daayein daudta hoga, woh kaheinge "aye hamaare rab! hamaare liye hamaara noor pura karde aur hamaari maghfirat farma de, beshak tu har cheez par qudrat rakhne waala hai." ***(At-tahreem:8)***

Anas ﷺ bayaan karte hain ke Rasoolullah ﷺ ne farmaya: "Allah Ta'ala apne bande ki taubah se uss shakhs se kahin ziyaadah khush hota hai jisne kisi jangal baya baan mein apna ount gum karke phir paaliya ho."

(Bukhari, kitabudda'waat:6309)

Kitab-o-sunnat mein taubah wa istaghfaar ki taraf badi tawajjah dilaayi gayi hai, taubah wa istaghfaar karne waalon ke liye ajr-e-azeem ka wa'dah kiya gaya hai, iss liye un donon se ghaflat baratna munaasib nahin.

Taubah ka matlab hai ruju' karna aur istaghfaar ka matlab mu'aafi chaahna hai. yaad rahe ke jahaan sirf taubah ka zikr ho wahaan uss mein istaghfaar ko bhi shaamil jaata hai albattah jab yeh donon ekhatthhe aa jaayein to wahaan istaghfaar se muraad maazi ke gunaahon se tahaffuz talab karna hota hai aur taubah se muraad ruju' aur mustaqbil ke gunahon ke shar se tahaffuz talab karna hota hai.

(Islami Aqaayed urdu tarjumah:aqeedah tahaawiyah, page:417)

Taubah karne waale ke liye khush khabri:

"Magar jo shakhs taubah karle aur nek kaam kare to aise logon ki buraayiyon ko Allah Ta'ala nekiyon se badal deta

hai." **(Al-furqan:70)**

Hadees:1: *Aans ﷺ bayaan karte hain ke main ne Rasoolullah ﷺ ko yeh farmate huye suna ke Allah Ta'ala farmaata hai: "Aye aadam ke bete! jab tak tu mujhe pukaarta rahega aur mujh se ummeed rakkhega to tune jo bhi (bura kaam) kiya hoga main tujhe mu'aaf kardunga, mujhe koyi parwah nahin, aye Adam ke bete! agar tere gunaah aasmaan ki bulandi tak pahunch jaayein phir tu mujh se m'aafi chaahe to main tujhe mu'aaf kar dunga, mujhe (uksi bhi) koyi parwah nahin, aye Aadam ke bete! agar tu mujhe iss haal mein mile ke tere saath gunaahon se bhari zameen ho to main bhi utni maghfirat ke saath milunga jis se zameen bhar jaaye bashar tayke tune shirk na kiya ho."*

(Tirmezi, kitabudda'waat:3540, wa qaala haaza hadees hasan)

Hadees:2: *Abu Hurairah ﷺ bayaan karte hain ke Rasoolullah ﷺ ne farmaya: "jab bandah gunaah karta hai to uske dil par ek siyah nuktah daal diya jaata hai aur jab gunaah se baaz aa jaata hai aur istaghfaar aur taubah karta hai to uska dil saaf kar diya jaata hai aur agar woh dobaarah gunaah karta hai to woh nuktah badh jaata hai hatta ke woh pure dil par chha jaata hai, yahi woh raan (zang) hai jiska Allah Ta'ala ne aayat: (hargiz nahin balke unke dilon par zang hai, iss bena par jo woh amal kamaate hain) mein tazkirah kiya hai."* **(Tirmezi, kitabuttafseer, surah wailullil mutaffifeen, 3334 wa qaala: haaza hadees hasan sahih.)**

Hadees:3: *Umme Asma Ausiyah ﷺ bayaan karti hain ke Rasoolullah ﷺ ne farmaya: "jo musalmaan koyi gunaah karta hai to farishtah teen ghadiyan intezaar karta hai, agar woh gunaah se istaghfaar kar le to woh use nahin likhta aur Allah Ta'ala qiyaamat ke din use saza bhi nahin dega."*

(Hakim, kitabuttaubah:4/262, 7675 waqaala: haaza hadees sahihul isnaad, waafiqahuzzahabu)

Hadees:4: *Abu Bakr ﷺ bayaan karte hain ke main ne Rasoolullah ﷺ ko yeh famate huye suna: "jab koyi aadmi gunah kar leta hai phir woh uthh kar wazu kar ke namaaz*

padhta hai, phir Allah Ta'ala se mu'aafi chaahta hai to Allah Ta'ala use (uska gunaah) m'aaf kar deta hai." phir Aap ﷺ ne yeh aayat padhi: "Allah ke nek bande woh hain ke) jab woh koyi khullam khulla gunaah kar baithhein ya koyi aur bura kaam un se ho jaaye to (fauran) Allah Ta'ala ko yaad karte hain aur Allah Ta'ala ke saamne apne gunahon ki taubah wa istaghfaar karte hain aur Allah Ta'ala ke elaawah hai bhi kaun jo unke gunahon ko m'aaf kar de aur woh apne kiye huye (gunaah) par jaan boojh kar zid nahin karte." **(Aal-e-Imran:135)**

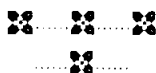
Hadees:5: Abdullah bin Masood رضي الله عنه bayaan karte hain ke taubh nasooh tamaam gunaahon ko mita deti hai aur yeh baat qur'an mein bhi hai phir Aap ne yeh aayat padhi: Aye eemaan waalo! Allah ke huzoor khaalis taubah karo kcuhh ba'yeed nahin ke tumhaara rab tumse tumhaari buraayiyaan door kar de......" **(Mustadrak Hakim,2/496: raqam:3831 waqaala: haaza hadees sahih alaa shart shaykhain walam ukhrijaaho)**

Taubah Nasooh se muraad aisi sachchi taubah hai jis se apne nafs ki khair khaahi matloob ho. iski sharaayet aap ibtedaa mein padh chuke hain.

Abu Hurairah رضي الله عنه bayaan karte hain ke main ne Nabi ﷺ ko yeh farmate huye suna: "beshak ek bande ne bahut gunaah kiye aur kaha aye mere rab: main tera hi gunaah gaar bandah hoon tu mujhe mu'aaf kar de Allah Ta'ala ne farmaya ke mera bandah jaanta hai ke uska koyi rab zaroor hai jo gunaah mu'aaf karta hai aur gunaah ki wajah se saza bhi deta hai. main ne apne bande ko mu'aaf kar diya. phir bandah (gunaah se) ruka raha jitna (arsah) Allah ne chaaha aur phir usne gunaah kiya aur arz kiya: aye mere rab main ne dobaarah gunaah kar liya hai yeh bhi mu'aaf farmaa de. Allah ne farmaaya mera bandah jaanta hai ke uska rab zaroor hai jo gunaah mu'aaf bhi karta hai aur uske badle saza bhi deta hai main ne apne bande ko mu'aaf kar diya phir jab tak Allah ne chaaha bandah ruka raha. aur phir usne gunah

kiya aur Allah ke huzoor mein arz kiya: aye mere rab! main phir gunaah kar baithha hoon tu mujhe mu'aaf kar de Allah Ta'ala ne farmaya: mera bandah jaanta hai ke uska ek rab zaroor hai jo gunaah mu'aaf kar deta hai warnah uski saza bhi deta hai main ne apne bande ko m'aaf kar diya teen martabah. pas ab woh jo chaahe amal kare."

(Bukhari, kitabuttauheed:7507)

Hadees:7: *Abu Taweel Shatab Al-mamdood ؓ bayaan karte hain ke woh Rasoolullah ﷺ ki khidmat mein haazir huye aur arz kiya: uss aadmi ke baare mein aap kiya irshad farmaate hain jo har qism ke gunaahon ka irtekaab karta hai koyi gunaah nahin chhodta aur iss silsile mein apni har khaahish wa haajat puri karta hai? kiya aise shakhs ki taubah bhi qubool ho sakti hai? aap ne farmaya: " Kiya tum islam qubool kar chuke ho?" usne kaha: main to iss baat ki gawaahi deta hoon ke Allah ke siwa koyi ilaah nahin woh akela hai uska koyi shareek nahin aur aap Allah ke Rasool hain. Aap ne farmaya: "neki ke kaam karo aur gunaah chhod do to Allah un gunaahon ko bhi tumhaare liye nekiyon mein badal dega." usne kaha: aur jo main ne dagha baaziyaan aur deegar gunaah kiye hain (kiya woh bhi?) Aap ne farmaya: "haan (woh sab bhi bakhsh diye jaayeinge) usne Allahu Akbar kaha aur phir yahi alfaaz kahata huwa chala gaya hatta ke nazron se ojhal ho gaya."*

Fasl:11

Takleef par Sabr karne ka bayaan

"Aur hum kisi na kisi tarah tumhaari aazmaayish zaroor kareinge (masalan dushman ke) dar se, bhook piyaas se, maal-o- jaan aur phalon ki kami se aur sabr karne waalon ko khushkhabri de dijiye. unhein jab bhi koyi museebat aati hai to kah diya karte hain ke beshak hum khud Allah hi ke liye hain aur usi ki taraf lautne waale hain, yahi woh log hain jin par unke rab ki taraf se nawaazishein aur rahmatein hain aur yahi log hidaayat yaaftah hain." ***(Al-Baqarah:155,157)***

Abu Hurairah ﷺ bayaan karte hain ke Rasoolullah ﷺ ne farmaya: "jis kisi ke saath Allah Ta'ala bhalaayi ka iraadah farmata hai to use museebaton mein mubtala kar deta hai."

(Bukhari, kitabul marza:5645)

Allah Ta'ala apne bandon ki aazmaayish zaroor karta hai, kabhi taraqqi aur bhalaayi ke zariye kabhi tanazzul aur buraayi ke zariye, kabhi thoda sa dara kar, kbhi bhook-o-piyaas mein mubtala karke, kabhi maal ki kami se, kabhi jaanon ki kami se, masalan: aziz-o-aqaarib aur dost wa ahbaab ki maut se aur kabhi phalon aur paidawaar ke nuqsaan waghairah se. jab Allah Ta'ala ki taraf se aazmaayish aa jaaye to ek momin bande ko chaahiye ke sabr karte huye "Innaalillah wa Innaa ilayhi raaji'oon" ka wird jaari rakkhe, agar in haalaat mein yeh kaam karega to Allah Ta'ala uske gunaahon ko maa'f kar deinge.

Masaayeb gunaahon ka kaffaarah hain:

Hadees:1:*Aayeshah ﷺ jo Nabi ﷺ ki zaujah mutahharah hain, bayaan karti hain ke Rasoolullah ﷺ ne farmaya: "jo bhi museebat kisi musalmaan ko pahunchti hai to Allah Ta'ala uss museebat ke zariye se uss (bande) ke gunaah mita deta hai, yahaan tak ke uss kaante ke (zariye se) bhi jo uss (musalmaan) ko chubhta hai."* ***(Bukhari, kitabul marza:5640)***

Hadees:2:*Abu Hurairah ﷺ aur Abu Sayeed khudri ﷺ (donon) bayaan karte hain ke Nabi ﷺ ne farmaya: "musalmaan ko*

jo bhi parishaani bimari, fikr, gham aur takleef pahunchti hai yahaan tak ke jo kaanta bhi chubhta hai to uski wajah se Allah Ta'ala uss (bande) ke gunaah mu'aaf farma deta hai."

(Bukhari, kitabul marza:5640)

Hadees:3:*Abu Hurairah ﷺ bayaan karte hain ke main ne Rasoolullah ﷺ ko yeh farmaate huye suna: "beshak Allah Ta'ala apne bande ko bimari mein mubtala karta hai yahaan tak ke ke yeh bimari uss bande ke tamaam gunaahon ko mita deti hai."* **(Mustadrak Hakim, kitabul Janaayez:1/348, raqam:1286 waqaala: haaza hadees sahih alaa shart-e-shaykhain)**

Hadees:4:*Abdullah (bin Masood) ﷺ bayaan karte hain ke main Nabi ﷺ ki khidmat mein Aap ﷺ ke marz ke zamaanah mein haazir huwa, Aap ﷺ ko sakht bukhaar tha, main ne kaha: aye Allah ke Rasool! Aap ko sakht bukhaar hai. aur phir main ne yeh kaha: yeh bukhar Aap (ﷺ) ko isliye itna tez hai ke aap ka sawaab bhi duguna hai. Aap ﷺ ne farmaya: "haan! jo musalmaan kisi bhi takleef mein mubtala hota hai to Allah Ta'ala uski wajah se uske gunaah iss tarah jhaad deta hai jaise darakht ke patte jhadte hain."*

(Bukhari, kitabul marza:5647)

Hadees:5:*Mus'ab bin Sa'd apne baap (Sa'd) se bayaan karte hain unhon ne Rasoolullah ﷺ se poochha: kin logon ki aazmaayish sab se ziyaadah sakht hoti hai? Aapne farmaya: Ambiya ki phir darjah badar jah (jitna qurb-e-ilaahi ziyaadah utni aazmaayish sakht) aadmi ki aazmaayish uske deen ke mutaabiq hoti hai agar uska deen mazboot ho to aazmaayish sakht hogi aur agar uska deen kamzor ho to aazmaayish bhi deen ke mutaabiq (narm) hogi. bande par aazmaayishein aati rahti hain. (aur gunaah mu'aaf hote rahte hain) hatta ke woh zameen par iss haal mein chalta hai ke uss par koyi gunaah nahin hota".*

Hadees:6:*Abdullah bin Umar ﷺ bayaan karte hain ke beshak Rasoolullah ﷺ ne farmaya: Allah ki raah mein jis shakhs ke sar mein dard huwa phir usne sawaab ki niyyat se sabr kiya*

to uske isse pahle ke saare gunaah bakhsh diye jaayeinge."

Hadees:7:*Abu Sayeed Khudri ﷺ bayaan karte hain ke beshak Rasoolullah ﷺ ne farmaya: momin ke sar mein dard hona kaanta chubhna ya kisi cheez ka aziyat pahunchaana qiyaamat ke din uske badle mein Allah Ta'ala uska darjah baland karega aur uske gunaah mita dega."*

(Ibne Abiddunya, kitabul marz wal kaffaraat: 172)

Hadees:8:*Osud bin Kurz ﷺ bayaan karte hain ke beshak unhon ne Nabi ﷺ ko yeh farmaate huye suna: bimari apni khataayein yun giraata hai jis tarah (khushk) darakht ke patte girte hain."* **(Majmauzzawaayid:3/19,raqam:3794, isnaadahu hasan)**

Hadees:9:*Abu Hurairah ﷺ bayaan karte hain ke jab yeh aayat naazil huyi (tarjumah) "jo koyi bura amal karega to use uski saza di jaayegi." musalmaanon ko isse sakht tashweesh huyi to Rasoolullah ﷺ ne farmaya: "miyaanah rawi aur durust rawi par qaayem raho musalmaan par jo bhi museebat aati hai woh uske liye kaffaarah ban jaati hai hatta ke usko thhokar lage ya kaanta chubhe."*

(Muslim, kitabul bir wassilah:6569)

Hadees:10:*Aswad ﷺ kahte hain ke quraish ke chand naujawaan Aayeshah ﷺ ke paas gaye woh (Aayeshah ﷺ) Mina mein thin, log hans rahe the, Aayeshah ﷺ ne kaha: kyun hanste ho? unhon ne kaha: falaan shakhs kheemah ki rassi par gira uski gardan ya aankh jaate jaate bachi hai. Aayeshah ﷺ ne farmaya: mat hanso, beshak main ne Rasoolullah ﷺ ko yeh farmaate huye suna hai: "kisi musalmaan ko agar ek kaanta chubhe ya isse ziyaadah (koyi dukh pahunche) to uske liye ek darjah badhega aur ek gunaah uska mita diya jaayega."* **(Muslim, kitabul bir wassilah:6561)**

Hadees:11:*Aayeshah ﷺ bayaan karti hain ke main ne Rasoolullah ﷺ ko yeh farmate huye suna: "Momin ki koyi rag bhi takleef mein mubtala nahin hoti magar uski wajah se Allah Ta'ala uski ek khata mita deta hai, ek neki likh deta hai aur (jannat mein) ek darjah buland farma deta hai."*

(Mustadrak Hakim,1/348, raqam:1286, wa qaala haaza hadees

sahihul isnaad.)

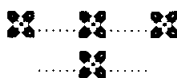
Hadees:12: Jabir bin Abdullah ﷺ bayaan karte hain ke Rasoolullah ﷺ Umm-e-saayeb ya Umme Musayyib ke paas aaye to Aap ﷺ ne poochha: "aye Umme Saayeb! ya aye Umme Musayyib! kiya baat hai tum kaanp (kyun) rahi ho?" unhon ne kaha: bukhaar ho gaya hai, Allah Ta'ala uss mein barkat na de. to Aap ﷺ ne farmaya: "bukhaar ko gaali mat do kyun ke yeh insaan ke gunaahon ko iss tarah door karta hai jis tarah bhatti lohe ke zang ko door kart hai." **(Mustadrak Hakim,1/348, raqam:6570, wa qaala haaza hadees sahihul isnaad.)**

Hadees:13: Aayeshah ﷺ bayaan karti hain ke Nabi ﷺ ne farmaya: momin bandah jab bimaar hota hai to Allah Ta'ala use gunaahon se yun paak kardeta hai jaise bhatti lohe ke zang ko saaf kar deti hai." **(Ibne Hibbaan, kitabul janaayez:2925, waqaala Albani: sahih)**

Hadees:14: Aayeshah ﷺ bayaan karti hain ke ek shakhs ne yeh aayat tilaawat ki: (jo koyi bura amal karega woh uski saza paayega" to uss shakhs ne kaha: (agar) beshak hamein har (bure) kaam ki saza mili to hum halaak ho jaayeinge. yeh baat Rasoolullah ﷺ ko pahunchi to Aap ne farmaya: "haan un a'amaal ka badlah dunya mein bande ko jism mein aisi marz paida karke diya jaata hai jo use aziyat mein mubtala rakhti hai."**(Ibne Hibbaan, kitabul janaayez:2912, waqaala Albani: sahih)**

Hadees:15: Umme A'la ﷺ bayaan karti hain ke main bimar thi Rasoolullah ﷺ meri i'yaadat ke liye tashreef laaye pas Aap ne farmaya: "aye Umme A'a khush ho jaa, bila shubah musalmaan ki bimari ke sabab Allah Ta'ala uski khataayein mita deta hai jaise aag sone chaandi ki mail kuchail mita deti hai."**(Abu Dawood, kitabul Janaayez:3092 qaala Albani Sahih)**

Hadees:16: Abu Sayeed Khudri ﷺ bayaan karte hain ke ek aadmi ne Rasoolullah ﷺ se arz ki ke Aap kiya farmate hain un bimaariyon ke muta'alliq jo humein laahaq hoti hain? Aapne farmaya: "yeh (gunaahon ke) kaffaare hain usne kaha: aye Allah ke Rasool! agarcheh bahut thodi si bimaari

bhi ho? Aapne farmaya: "agarcheh kaanta ho ya isse bhi chhoti takleef ho." uss par unhon ne apne liye yeh dua' ki ke wafaat tak unse bukhaar juda na ho aur unhein hajj, umrah, jehaad fi sabeelillah aur ba jamaa'at farz namaaz se na roke. (raawi bayaan karta hai ke) uske ba'd saari zindagi koyi aadmi jab bhi unke jism ko chhoota to bukhar ki haraarat mahsoos karta yahaan tak ke unka inteqaal ho gaya.(Ahmad,3/23, raqam:11201, mustadrak hakim:4/ 308 waqaala: haaza hadees sahih ala shartishshaikhain)

Fasl:12

Buraayi ke ba'd neki karne ka bayaan

Allah Ta'ala ka irshad hai:

"Aur namaaz qaayem karo din ke donon kinaaron aur kuchh raat ki ghadiyon mein, beshak nekiyaan burayiyon ko door karti hain, yeh ek naseehat hai naseehat maanne waalon ke liye." **(Hood:114)**

Neki se buraayiyaan door hone ki teen sooratein hain:

①.*jo shakhs nekiyaan kasrat se karega uske gunah m'aaf ho jaayeinge.*

②.*Nekiyaan karne ki wajah se buraayi karne ki aadat chhoot jaayeig.*

③.*Jis mu'aashre mein neki ke kaam bakasrat ho rahe hon wahaan se buraayiyaan khud bakhud rukhsat hone lagti hain.*

Hadees:1:*Abdullah bin Masood ﷺ bayaan karte hain: "beshak ek aadmi ne ek aurat ko bosa diya phir woh Nabi ﷺ ke paas aaya aur Aap ﷺ ko batlaya to Allah Ta'ala ne yeh aayat naazl farmayi. "Aur namaaz qaayem karo din ke donon kinaaron aur kuchh raat ki ghadiyon mein, beshak nekiyan burayiyon ko door karti hain, yeh ek naseehat hai naseehat maanne waalon ke liye." to uss aadmi ne kaha: "kiya yeh aayat mere liye (khaas) hai?" Aap ﷺ ne farmaya: "meri ummat ke har shakhs ke liye jo uss par amal kare."*

(Bukhari, kitabuttafseer:4687)

Hadees:2:*Abu Zar ﷺ bayaan karte hain ke Rasoolullah ﷺ ne mujhe farmaya: "tum jahaan bhi ho Allah se darte raho aur buraayi ke ba'd neki karo, woh (neki) uss (buraayi) ko mitaa degi aur logon ke saath achchhe akhlaaq se pesh aao."*

(Tirmezi, kitabul bir wassilah:1987, wa qaala haaza hadees hasan sahih)

Hadees:3:*Abul Usr ﷺ bayaan karte hain: "mere paas ek aurat khujoorein khareedne ke liye aayi, main ne use kaha isse umdah khujoorein ghar mein hain to woh mere saath ghar mein daakhil ho gayi, main ne jhuk kar use bosa de diya phir Abu Bakr ﷺ ke paas aaya aur unse yeh waaqiah bayaan*

kiya to unhon ne farmaya: apne aap ki pardah poshi karo taubah karo aur kisi ko iski khabar na do. main ne unke jawaab par sabr na kiya to Umar ﷺ ke paas chala gaya, unse bhi yeh waaqia bayaan ko to unhon ne bhi yahi farmaya: apne aap ki pardah poshi karo, taubah karo aur kisi ko iski khabar na do.

Main ne (unke jawaab par bhi) sabr na kiya to Nabi ﷺ ki khidmat mein chala aaya aur Aap ﷺ se yeh waaqiah' arz kiya, Aap ﷺ ne farmaya: kiya toone ek ghaazi ke peechhe jo Allah ke raaste mein nikla hai, uske ahl ke saath aisa kaam kiya?" uss (Abul Usr) ne (Aap ﷺ ka jawaab sun kar) aarzu ki ke kaash! woh abhi abhi musalmaan huwa hota, usne khud ko jahannam waalon mein shumaar kiya. Nabi ﷺ ne der tak sar jhukaaye rakkha yahaan tak ke Aap ﷺ par yeh aayat naazil huyi: "Aur namaaz qaayem karo din ke donon kinaaron aur kuchh raat ki ghadiyon mein, beshak nekiyan burayiyon ko door karti hain, yeh ek naseehat hai naseehat maanne waalon ke liye." **(Hood:114)** *Abul Usr ؓ bayaan karte hain: main ne Aap ﷺ ke paas aaya to Aap ﷺ ne mujh par iss aayat ki tilaawat farmaayi, sahaaba kiram arz karne lage: aye Allah ke Rasool! kiya yeh (aayat) usi ke saath khaas hai ya tamaam logon ke liye hai? Aap ﷺ ne farmaya: "tamaam logon ke liye hai."*

Hadees:4: *Uqbah bin Aamir ؓ bayaan karte hain ke Rasoolullah ﷺ ne farmaya: "uss aadmi ki misaal jo pahle buraayiyon mein mashghool tha phir nek amal karne laga uss shakhs ki tarah hai jis ke badan par tang zerah ho jo uski gardan ghont rahi ho phir usne ek nek amal kiya to uss zerah ka ek halqah khul gaya phir doosra nek kaam kiya to doosra halqah bhi khul gaya hatta ke woh tang zarah khul kar zameen par aa giri."* **(Ahmad:4/145, raqam:17440, Tabraani fil kabeer:7/140, raqam:14203 qaalal munziri: rawaaho Ahmad wattabraani bi isnaadain ruwaatu ahaduhuma ruwaatus- sahih)**

Fasl:13

Kaffaraat ka Bayaan

Sharia't ki mukhaalifat mein kiye huye kisi gunaah ki talaafi ke liye jo kaam kiya jaaye use kaffaarah kahte hain.

Qasam ka Kaffaarah:

Yaad rahe ke qasmein teen tarah ki hoti hain:

1. ***Laghw:*** *woh qasam jo insaan baat baat mein aadatan baghair iraadah wa niyyat ke khaata rahta hai. uss par koyi muaakhzah nahin.* **(Maayedah:89)**
2. ***Ghumoos:****woh jhooti qasm hai jo insaan dhoka aur fareb dene ke liye khaaye yeh kabeerah gunaah balke akbarul kabaayir hai.***(Tirmezi:3020)** *iss par kaffaarah bhi nahin.* **(Mustadrak Hakim:1/ 296)** *najaat ki soorat yahi hai ke insaan sachchi taubah kare.*
3. ***Ma'qadah:*** *woh qasm hai jo insaan apni baat mein taakeed aur pukhtagi ke liye iraadah aur niyyat se khaaye aisi qasm agar tod baithhe to uska kaffaarah yeh hai:*

⊙.*das miskeenon ko khaana khilaaye.*

⊙.*ya unhein darmiyaane darje ke kapde waghairah bana de.*

⊙.*ya ek gardan (ghulaam ya laundi) azaad kare.*

⊙.*jo koyi in mein se kisi cheez ki taaqat na rakhta ho to woh teen din ke roze rakkhe.* **(Al-maayedah:89)**

Nazr ka kaffaarah:

Nazr puri na karne ka kaffaarah bhi wahi hai jo qasam ka hai. **(Muslim:4253)**

Zihaar ka kaffaarah:

Zihaar ka matlab yeh hai ke khaawind apni biwi ko kahe "tu mujh par meri maan ki peethh ki tarah hai." hamaare yahaan yun kaha jaata hai tu meri maan, tu meri bahan waghairah. iska kaffaarah yeh hai:

⊙.*Biwi ke paas aane se pahle pahle ek gardan (ghulaam ya*

laundi) azaad kare.

⊙.Agar iski taaqat na rakkhe to laga taar do maah ke roze rakkhe.

⊙.Agar iski bhi taaqat na ho to 60 miskeenon ko khaana khila de. yaad rahe yeh saare kaam biwi ke paas aane se pahle pahle adaa karne honge. ***(Mujaadalah:3,4)***

Haalat-e-Rozah mein Jima' karne ka kaffaarah:

Jo koyi aadmi roze ki haalat mein apni biwi se hum bistari kar baithhe to uska rozah faasid ho jaayega uska kaffaarah yeh hai:

⊙.Ek gardan azaad kare.

⊙.Agar uski taaqat na ho to do maah musalsal roze rakkhe.

⊙.Aur agar uski bhi taaqat na ho to 60 miskeenon ko khaana khilaaye. ***(Bukhari:1937)***

Yaad rahe ke haalat-e-rozah mein jima' karne waala ramzaan ke ba'd roze ki qaza bhi dega.

Roze ki haalat mein laghw, fuzool aur be hoodah kalaam ka kaffaarah sadqatul fitr hai. ***(Ibne Maajah:1827)***

Qatl-e-khata ka kaffaarah:

Agar koyi shakhs kisi doosre musalmaan ko ghalti se qatl kar baithhe to uska kaffaarah yeh hai:

⊙.Ek mominah gardan azaad kare.

⊙.Agar gardan azaad karne ki taaqat na ho to woh musalsal do maah ke roze rakkhe.

⊙.Aur maqtool ke warsa ko diyyat adaa kare.

Diyat ki miqdaar 100 ount ya iske masaawi qeemat sone, chaandi, ya karansi ki shakl mein bhi ho sakti hai.

Agar maqtool musalmaan ka ta'alluq qaum-e-kuffaar se hai to uska kaffaarah sirf ek musalmaan azaad karna hai.

Agar maqtool zimmi hai to uska kaffaarah bhi wahi hai jo maqtool musalmaan ka ya'ni musalmaan gardan aur diyat. ***(Nisa:92)***

Ghulaam ko na jaayez thappad maarne ka kaffaarah:

Jis kisi ne apne ghulaam ko na jaayez thappad ya koyi aur cheez de maari to woh kaffaare mein use azaad karega.

(Abu Dawood:5168)

Haalat-e-Ehraam mein shikaar karne ka kaffaarah

Hajj ya Umrah karne waala haalat-e-ehraam mein agar shikaar kare to uska kaffaarah yeh hai:

⊙.*Shikaar kiye gaye jaanwar ke baraabar qurbaani deni chahiy.*

⊙.*Ya kam az kam 6 miskeenon ko khaana khilaaye.*

⊙.*Ya teen din ke roze rakkhe.*

(Maayedah:95,Tohfatussayemeen:39)

Masjid mein thookne ka kaffaarah:

Masjid mein thookne ka kaffaarah yeh hai ke thook par mitti waghairah daal kar use chhupa dena chaahiye.

(Bukhari, 415)

Yaad rahe ke agar masjid pukhtah farsh waali ho jaisa ke aaj kal hamaare yahaan masaajid hain to iss soorat mein rumaal waghairah ke saath hi saaf karna behtar hai.

Fasl:14

Mutafarriq A'amaal ka Bayaan

Taqwa:

Aayat:1:**"Aye eemaan waalo! Allah se darte raho aur seedhi baat kiya karo (iss tarah) Allah tumhaare a'amaal durust kar dega aur gunaah mu'aaf kar dega aur jis ne Allah aur uske Rasool ki itaa'at ki usne bade kaam yaabi haasil ki." **(Al-Ahzaab:70,71)

Aayat:2:**"Aye eemaan waalo! agar tum Allah se daroge to woh tumhaare liye furqaan (haq ko baatil se juda karne waali cheez) bana dega aur tumse tumhaari buraayiyaan door kardega aur tumhein bakhsh dega aur Allah bade fazl waala hai." **(Anfaal:29)

Aayat:3:**"Jo shakhs Allah se dare to woh (Allah) uski buraayiyaan door kar deta hai aur use ajr azeem deta hai."**(At-tlaaq:5)

Aayat:4:**"Aye eemaan waalo! Allah se darte raho aur uske Rasool par eemaan laao, Allah tumhein apni rahmat se duguna ajr ataa karega aur tumhein aisa noor bakhshega jis ki raushni mein tum chaloge aur tumhein mu'aaf kar dega aur Allah Ta'ala bakhshne waala aur raham karne waala hai" **(Al-Hadeed:281)

***Taqwa** ka ma'na hai bachna, muttaqi uss shakhs ko kahte hain jo dunya aur aakhirat mein apne aap ko nuqsaan dene waale gunahon se bachaaye.*

Maraatib-e-Taqwa:

***Taqwa** ka pahla martabah yeh hai ke insaan apne aap ko har qism ke mushrikaanah aqaayed wa a'amaal se bachaaye kyun ke unki saza abdi azaab hai.*

doosra martabah yeh hai ke insaan apni zaat ko har qism ke kabeerah wa sagheerah gunaahon se bachaaye.

*Teesra martabah yeh hai ke insaan har waqt Allah ki taraf ruju' kare aur Allah se ghaafil karne waale har mashghalah se parhez kare. **(At-taqreerul haawi sharah tafseer baizaawi, 192, tafheem-e- baizaawi:68)***

Ittebaa'-e-Rasool:

"Aap ﷺ farma dijiye! ke agar tum Allah se muhabbat karte ho

to meri itteba' karo, Allah tumse muhabbat karne lagega aur tumhaare gunaah bakhsh dega aur Allah bakhshne waala raham karne waala hai." **(Aal-e-Imran:31)**

Kitaab-o-sunnat par eemaan laana:

"Aur jo log eemaan laaye aur nek amal kiye aur jo kuchh Muhammad (ﷺ) par naazil kiya gaya hai uss par eemaan laaye jab ke wahi unke parwardigaar ki taraf se haq hai, to Allah Ta'ala ne un ki buraayiyaan door kardin aur unka haal durust kar diya."

(Muhammad:1.2)

*(**Bima Nuzzila 'Alaa Muhammadin**) se muraad kitabullah aur hadees-e-Rasool hai, kyun ke yeh donon munazzal minallah hain, in donon mein se kisi ek ke inkaar par kufr laazim aata hai. iss liye eemaan ka taqaaza yahi hai ke kitab-o-sunnat donon par eemaan laaya jaaye, jo shakhs aisa karega Allah Ta'ala uske gunaah mu'aaf farma dega aur tamaam haalaat ko durust kar dega.*

Sadqah:

"Agar tum sadqaat ko zaahir karo to bhi achchha hai lekin agar khufyah taur par fuqaraa ko do to yeh tumhaare liye ziyaadah behtar hai,woh tumse tumhaari buraayiyaan mita dega aur Allah Ta'ala jo bhi tum amal karte ho unse baa khabar hai." **(Baqarah:271)**

Iss aayat se maloom huwa ke aam haalaat mein khufyah sadqah karna hi afzal hai siwaaye kisi aisi soorat ke ke e'laaniyah sadqah dene mein logon ke liye targheeb ka pahlu ho. agar riya kaari ka jazbah shaamil na ho to aise moqon par pahal karne waale jo khaas fazeelat haasil kar sakte hain woh ahaadees se waazeh hai taahum iss qism ki makhsoos sooraton ke elaawah deegar mawaaqe' par khaamooshi se sadqah wa khairaat karna hi behtar hai.

Hadees:1:*Mua'z bin Jabal ؓ farmaate hain ke main ek safar mein Rasoolullah ﷺ ke humraah tha ke ek din main Aap ﷺ ke qareeb huwa jab ke hum chal rahe the, main ne arz kiya: Allah ke Rasool! mujhe koyi aisa amal bataayein jo mujhe jannat mein daakhil kare aur jahannam se door rakkhe? Aap ﷺ ne farmaya: "toone mujh se ek badi baat ka sawaal*

kiya hai, albattah yeh uske liye aasaan hai jis par Allah Ta'ala aasaan kar de, Allah ki ibaadat karo aur uske saath zarrah baraabar bhi shirk na karo, namaaz qaayem karo, zakaat ada karo, ramzaan ke roze rakkho aur baitullah ka hajj karo." phir farmaya: "kiya main tujhe neki ke darwaazon ki khabar na dun? rozah (jahannam se) dhaal hai aur sadqah gunaah ko aise mita deta hai jaise paani aag ko bujha deta hai aur aadmi ka raat ke darmiyaan mein (tahajjud ki) namaaz padhna (isse bhi gunaah mit jaate hain)." phir Aap ﷺ ne aayat: (Unke pahlu bistaron se juda rahte hain, woh apne rab ko dar kar aur laalach rakhte huye pukaarte hain aur jo hum ne unhen rizq diya woh usse kharch karte hain. kisi nafs ko maloom nahin ke unki aankhon ki thhandak ke liye kiya posheedah rakkha hai, badla hai jo woh amal karte hain." ***(Surah Sajdah:16,17)***

Phir Aap ﷺ ne farmaya: "kiya main tumehin un tamaam umoor ke sar aur sutoon aur uske kohaan ki balandi na bataaun?" main ne arz kiya: aye Allah ke Rasool! zaroor. farmaya: "deen ka sar aur uska sutoon namaaz hai aur uske kohaan ki bolandi jehaad hai." phir farmaya: "kiya main tumhein un tamaam ke istehkaam aur jad ki khabar na dun." main ne arz kiya: aye Allah ke Rasool! zaroor. to Aap ﷺ ne apni zabaan-e-mubarak pakdi aur farmaya: "ise qaabu mein rakkho." main ne kaha: aye Allah ke Nabi! jo kalaam hum karte hain kiya usse hamaara muaakhzah hoga? Aap ﷺ ne farmaya: "Aye Mu'aaz! tujhe teri maan gum paaye, logon ko unki zabaan ki kataayi ki wajah hi se munh ke bal jahannam mein giraaya jaayega."

Allah Ta'ala ki Makhlooq par raham karna

Abu Hurairah رضي الله عنه bayaan karte hain ke beshak Rasoolullah ﷺ ne farmaya: "ek shakhs raaste mein chal raha tha, use sakht piyaas lagi, use ek kuwan mila, usne uss (kuwen) mein utar kar paani piya, jab baahar nikla to wahaan ek kutta dekha jo haanp raha tha aur piyaas ki wajah se keechad

chaat raha tha, uss shakhs ne kaha ke yeh kutta bhi utna hi ziyaadah piyaasa maloom ho rahaa hai jitna ke main (piyaasa) tha. chunaancheh woh phir kuwen mein utara aur apne mooze mein paani bhara phir uss mooze ko munh se pakad kar oupar laaya aur kutte ko paani pilaaya. Allah Ta'ala ne uske iss amal ko pasand farmaya aur usko m'aaf kar diya" sahaaba kiraam ﷺ ne arz kiya: aye Allah ke Rasool! kiya humein jaanwaron ke saath neki karne mein bhi sawaab milta hai? Aap ﷺ ne farmaya: "tumhein har zi rooh (jaandaar) par neki karne mein sawaab milta hai."

(Bukhari, kitabul Adab:6009)

Raaste se kisi takleef dah cheez ka hataana:

Abu Hurairah ﷺ bayaan karte hain ke beshak Rasoolullah ﷺ ne farmaya: "ek aadmi raaste par chal raha tha, usne raase par ek kaante daar shaakh dekhi, usne use pakda (aur raaste se hata diya) Allah Ta'ala ne uske iss amal ki qadr farmaayi aur use m'aaf kardiya." ***(Bukhari, kitabul Mazaalim:2472)***

Islam ki Haalat mein baalon ka safed hona:

Abu Hurairah ﷺ bayaan karte hain ke Rasoolullah ﷺ ne farmaya: "safed baalon ko na ukhaado, jo koyi musalmaan islam ki haalat mein boodha huwa ho to woh (baal) qiyaamat ke din uske liye noor honge" ek rivaayat mein hai: "Allah Ta'ala uske (har baal ke badle) ek neki likhta hai aur ek gunah mu'aaf karta hai." (Abu Dawood, kitabut-tarajjuli:4202, Qaala Albani:hasan sahih)

Kabeerah gunaahon se bachna:

"Agar tum bade bade gunaahon se bachte rahe jinse tum mana' kiye gaye ho to hum tumse tumhaari buraayiyaan mita denge aur tumhein izzat ki jagah daakhil kareinge." ***(Nisah:31)***

Hijrat: *"Aur woh log jinhon ne hijrat ki, apne gharon se nikaale gaye aur meri raah mein dukh pahunchaaye gaye aur jin logon ne qitaal kiya aur shaheed ho gaye, main zaroor unki buraayiyaan unse door kar dunga aur unhein zaroor aise baaghaat mein daakhil karunga jn ke neeche nahrein bah rahi hain. Allah ke*

haan unka yahi badlah hai aur Allah ke haan jo badla hai woh bahut hi achchha badlah hai." **(Aal-e-Imran:195)**

Allah ki raah mein hijrat karna bhi gunaahon ko mitaane waale a'amaal mein shaamil hai, suke muta'lliq Amr bin A'as ki rivaayat shuru' mein bayaan ho chuki hai.

Musalmaan bhaayi se mulaqaat ke waqt musaafah karna

Bara' (bin Aazib) ﷺ bayaan karte hain ke Rasolullah ﷺ ne farmaya: "jo do musalmaan aapas mein mulaqaat karein phir musaafah karein to qabl iske ke woh juda hon (Allah Ta'ala) un donon ko mu'aaf kar deta hai." **(Abu Dawood, kitabul Adab:5212, Qaala Albani sahih)**

Huzaifah bin Yamaan ﷺ bayaan karte hain ke Nabi ﷺ ne farmaya: bila shubah momin jab apne (doosre) momin bhaayi se milta hai phir uss par salaam karta hai aur uska haath pakad kar musaafah karta hai to un donon ki khataayein iss tarah jhad jaati hain jaise (khushk) darakht ke patte jhadte hain." **(At-targhib wattarhib:3/423 raqam:4008)**

Mayyat ke o'yoob chhupaana:

Abu Raafe' bayaan karte hain ke Rasoolullah ﷺ ne farmaya: "jo shakhs kisi mayyat ko ghusl de (aur woh uss mein koyi 'aib dekhe) phir woh uski pardah poshi kare to Allah Ta'ala use chaalis martabah mu'aaf farmaayega." **(Mustadrak hakim:1/355,raqam: 1307 wa qaala haaza hadees sahih alaa shart-e-muslim, waafiqahu Azzahabi)**

Namaaz ke liye azaan dena:

Hadees:1: Uqbah bin Aamir ﷺ bayaan karte hain ke main ne Rasoolullah ﷺ ko yeh farmate huye suna: "tera rab ta'ajjub karta hai uss shakhs se jo pahaad ki choti ke kinaare bakriyaan chaarata hai, woh namaaz ke liye azaan deta hai to Allah Ta'ala farmata hai: "mere uss bande ki taraf dekho jo sirf mere dar ki wajah se azan deta hai aur namaaz padhta hai, main ne apne bande ko m'aaf kar diya aur use jannat mein daakhil kar diya."**(Nasayi, kitabul azan:666, Qaala Albani: sahih)**

Hadees:2: Abu Huriarah ﷺ bayaan karte hain ke Nabi ﷺ ne

farmaya: "muazzin ke liye maghfirat kar di jaati hai jahaan tak uski aawaaz pahunche aur (qiyaamat ke din) sab tar aur khushk cheezein uske liye gawaahi dengi aur namaaz mein haazir hone waalon ko 25 namaazon ka sawaab milta hai aur usse do namaazon ke darmiyaan ke gunah mu'aaf kar diye jaate hain." **(Abu Dawood, kitabussalaat:515 qaala Albani:sahih)**

Majaalis-e-zikr:

Abu Hurairah ؓ farmate hain ke Nabi ﷺ ne farmaya: "beshak Allah Ta'ala ke kcuhh farishte ghoomne phirne waale woh zikr ki majlison ko dhoondte hain phir jab kisi aisi majlis ko paate hain jis mein zikr ho raha ho to wahaan baithh jaate hain. ba'z (farishte) ba'z ko apne paron se dhaanp lete hain yahaan tak ke zameen se le kar aasmaan tak jagah bhar jaati hai, phir jab log uss majlis se juda ho jaate hain to woh farishte oupar chadte hain aur aasmaan par jaate hain, Allah Azza wajal un se poochhta hai halaanke woh un se ziyaadah jaanta hai (ke woh kahaan se aaye hain): "tum kahaan se aaye ho?" woh kahte hain: hum tere bandon ke paas se aaye hain jo zameen par hain, woh teri tasbeeh bayaan karte the, teri kibriyaayi bayaan karte the, laa ilaaha ilallallah kah rahe the, teri ta'reefein kar rahe the aur tujhse kuchh maang rahe the. Allah Ta'ala farmata hai: woh mujhse kiya maang rahe the? farishte kahte hain: "woh tujhse jannat maang rahe the." Allah Ta'ala farmata hai: "kiya unhon ne meri jannat ko dekha hai." farishte arz karte hain: "nahin" Allah Ta'ala farmata hai: "agar woh meri jannat ko dekh lete to unka kiya haal hota?" farishte arz karte hain: woh panaah bhi maangte hain. Allah Ta'ala farmata hai: "kis cheez se panaah maangte hain." farishte arz karte hain: teri aag se. Allah Ta'ala poochhta hai: "kiya unhon ne meri aag ko dekha hai?" farishte kahte hain: nahin. Allah farmatahai: "agar woh meri aag ko dekh lete to unka kiya haal hota?" farishte kahte hain: woh tujh se (apne gunaahon ki) mu'aafi bhi talab karte hain." Allah Ta'ala farmata hai: "main ne un sab ko m'aaf kardiya aur jo woh maangte the woh de diya aur jis cheez se panaah

maangte the usse panaah de di." farishte arz karte hain: aye hamaare rab! un logon mein ek falaan bandah bhi tha jo bahut ziyaadah gunah gaar hai, woh to (wahaan se kisi kaam ke liye) guzar raha tha ke unke saath baithh gaya." Allah Ta'ala famata hai: "main ne use bhi mu'aaf kar diya kyun ke woh log aise hain jinka saathi bad naseeb nahin hota."

(Muslim kitabuzzikr waddua':6839)

Iss hadees ki sharah mein mufassir-e-qur'an haafiz salahuddin Yusuf raqam taraaz hain:

"Majaalis-e-zikr aur halqah haaye zikr se muraad kaunsi majlis aur halqe hain? zaahir baat yeh hai ke unse muraad halqah haaye zikr to nahin ho sakte jo khud saakhtah hain aur jin mein apne ghade alfaaf ya tareeqon se zikr hota hai jaise "Allahu" ya "Haq hu" waghairah ka wird jo kisi hadees mein bayaan nahin huye ya battiyaan bujhaa kar gardanein maar maar kar kisi makhsoos lafz ki zarbein lagaana waghairah. yeh tareeqa bhi Nabi ﷺ ya sahaaba se saabit nahin. iss se muraad woh halqe aur majlisein hain jin mein Subhaanallah, Alhamdulillah, laa ilaaha illallah, Wallahu Akbar ka wird saadah andaaz mein kiya jaata hai. jaise namaaz ke fauran ba'd tasbeeh wa tahmeed aur takbeer ka hukm hai, juma' waale din masjid mein baithhe log iss tarah zikr-e-ilaahi wa tilaawat-e-qur'an waghairah mein masroof hon ya wa'z aur dars-o-tazkeer ki majlis ho."

(Riyazussaleheen:2/263)

Jise jurm ki saza dunya mein mil jaaye

Ubaadab bin Samit رضي الله عنه badar ki ladaayi mein shareek huye the aur layla uqbah ke naqeebon mein se the bayaan karte hain ke beshak Rasoolullah ﷺ ne uss waqt jab aap ke gird sahaaba ki ek jamaa'at baithhi huyi thi farmaya: "mujh se bai'at karo iss baat par ke Allah ke saath kisi ko shareek na karoge, chori na karoge, zina na karoge, apni aulaad ko qatl na karoge aur amadan kisi par koyi naahaq bohtaan na baandhoge aur kisi baat mein bhi (khuda ki) naa farmani na karoge. jo koyi tum mein iss ahad ko pura karega to uska

sawaab Allah ke zimme hai aur jo koyi in (buri baaton) mein se kisi ka irtekaab kare aur use dunya mein (islami qaanoon ke tehat) saza di gayi to yeh saza uske (gunaahon ke) liye kaffaarah ho jaayegi aur jo koyi in mein se kisi baat mein mubtala ho gaya aur Allah ne uske (gunaah) ko chhupa liya to phir uska (muaamlah) Allah ke hawaale hai, agar Allah chaahe mu'aaf kare aur agar chaahe saza de." (Ubaadah kahte hain) phir hum sabne un (sab baaton) par aap ﷺ se bai'at kar li." ***(Bukhari, kitabul eemaan:18)***

Khata kaaron se dar guzar karna:

Ubaadah bin Saamit رضي الله عنه bayaan karte hain ke main ne Rasoolullah ﷺ ko yeh farmate huye suna: jis shakhs ko uske jism mein koyi zakhm laga phir usne (zakhmi karne waale ko) mu'aafi de di to Allah Ta'ala uske mu'aaf karne ki misl uske gunaah mita dega."

(Ahmad:5/316,raqam:77,23 qaalashshaikh Shuaib: sahih bi shawaa hiduhu, wa haaza isnaadu rijaalahu siqaat)

Jihaad fi Sabeelillah:

"Tum Allah aur uske Rasool par eemaan laao aur Allah ki raah mein apne amwaal aur jaanon se jehaad karo, yahi tumhaare liye behtar hai agar tum ilm rakkho. woh (Allah Ta'ala) tumhaare gunahon ko mu'aaf kar dega aur tumhein aise baaghon mein daakhil karega jinke neeche nahrein bah rahi hain aur paakeezah gharon mein (daakhil karega) jo jannat-e-adn mein honge, yahi baat badi kaamyaab hai." ***(As-saf:11,12)***

Zakaat: *"Agar tum namaz qaayem karte rahoge aur mere Rasoolon ko maante rahoge aur unki madad karte rahoge aur Allah ko behtar qarz dete rahoge to yaqeenan main tumhaari buraayiyan tumse mita dunga aur tumhein un jannaton mein le jaaunga jin ke neeche nahrein jaari hain."* ***(Maayedah:12)***

Durood: *Anas رضي الله عنه bayaan karte hain ke Rasoolullah ﷺ ne farmaya: jisne mujh par ek (martabah) durood bheja Allah Ta'ala uss par 10 (martabah) rahmatein naazil farmayega aur uske 10 gunaah mu'aaf marega aur 10 darje buland karega."*

(Nasayi, kitabul Iftetah:1297 qaala Albani:sahih)

Hamari Deegar Roman Kitabein